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Zion's Herald.

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THE OUTLOOK.

The discovery that the number of college graduates is declining in proportion with the increase of our population, while the criminal list grows disproportionately, gives a text for an editorial in the New York Tribune which will arouse concern in all who read it. But it is to be feared that the most serious decline is not at the top, but at the bottom, in our educational institutions. A compulsory law is called for in the annual report of the State superintendent of schools in Indiana—a law to compel attendance, the latter having fallen to about 25 per cent. of the enumeration. Similar complaint comes from other States. There is no fault with the facilities. Schools and teachers are multiplied. Where is the fault, and what is the remedy?

The City of Mexico has succeeded in floating two loans in London, one for \$2,000,000 at 7 per cent., taken at par, and the other for \$10,000,000 at 6 per cent., taken at 82. The money thus obtained will be expended on the completion of the great drainage project, which the recent floods made imperative, and will include a tunnel, a grand canal, the reconstruction of the city's sewer system, and the introduction of high service water into the city—improvements which will place the City of Mexico in the front rank of healthful municipalities. As the city is free from debt, and as its expenditures are prudently managed, it will be comparatively easy to provide for the interest and a sinking fund by a tax on lands.

From the "North China Daily News" of Oct. 18, we learn the particulars of the opening of the Tientsin and Kaiping railroad, the first road built by the Chinese government, and the only system of iron rails in the empire. The total mileage is 86 1/2 miles, with 10 miles of siding. It runs from Tientsin to Tongku and thence to Tang-shan, and the time-table requires five and a half hours for the trip. The fare, first-class, for the whole distance, is \$1.30, or nearly two cents a mile. The line is said to be very popular. If the Barker concessions be granted, as a recent telegram stated, the iron horse will soon run from Peking to Canton.

It is difficult to keep pace with the Shah's tergiversations. On one day he "goes back" on England and placates Russia; on the next he flouts the latter power and surrenders himself to English persuasions and promises. To please England he opened the Karun River to steam navigation—greatly to the annoyance of Russia. He has now restricted navigation on that river, limited the sale of foreign vessels to twenty-four hours, prohibited the sale or lease of land to foreigners, and forbidden the construction of works with foreign capital. This is evidently aimed at British trade, and shows that Russia has regained her ascendancy. She will probably lose it tomorrow, however. Such vacillation may prove exasperating, after a while.

Gen. Boulanger has secured a most important ally in the adhesion to his cause of Gen. Montauban, who appears as a candidate for the Chamber from the Department of the Somme, and who will probably be elected. The General will carry with him into the ranks of the agitators a strong army influence, while his conservatism both in politics and temper will weigh with thoughtful people and turn the scale in many a wavering mind. Gen. Boulanger will himself contest (against the ministerial candidate) one of the seats for the Department of the Seine, made vacant by the death of M. Hude. His candidacy is an undisputed challenge to Paris itself to decide upon his claims, his previous support having been chiefly provincial. Much will turn upon this latter election.

The long contest between the province of Manitoba and the Canadian Pacific road concerning the right of the former to construct independent lines to its boundary limits, and to cross the tracks of the latter, has been settled at length in favor of the province. The Supreme Court of the Dominion has decided unanimously that such lines may be built and such crossings made, provided that the method and place of the latter be approved by the Railway committee of the Privy Council. Thus ends a fight which has been carried to the verge of rebellion on the part of the Manitobans, and which has resulted in practically nullifying the concessions made to the Canadian Pacific corporation to construct and control all branch roads. The Manitoban company can now make its proposed connections with the Northern Pacific, and send its surplus wheat across the border to the United States without let or hindrance.

Work on the Panama Canal continues, despite the practical suspension of the Company. The 9,000 laborers now employed will, it is said, be retained pending the re-organization scheme now under consideration. An expression of

unshaken confidence in De Lesseps was given last week by the action of about 10,000 of the investors in Paris and elsewhere, who voted to forego the interest on coupons and the redemption of bonds until the Canal shall be opened to traffic. But expert testimony decided that it would take three years to finish the cut, and require an outlay of at least \$80,000,000—a sum exceedingly difficult to raise. Further, the 10,000 investors mentioned above form but the merest fraction of the 800,000 holders of the scrip of the Company; and though a majority should decide to waive their dividends and continue the work, their action could not bind the minority. A single refractory bondholder could compel the Tribunal of Commerce to issue a decree of bankruptcy—and he may file his application for that purpose any day.

King Milan, of Serbia, hoped to divert attention from his scandalous and arbitrary divorce of his queen Natalie, and strengthen his waning power, by offering a new constitution to his people. The document has been promulgated; but, while it makes some concessions and introduces some reforms, its clauses concerning certain royal prerogatives were far from satisfactory. The constitution was to be referred for acceptance to the Skupstina, or Serbian Parliament. But in the elections the Radical party carried the day, leaving the Progressists, or king's party, in a feeble minority. The Radicals at once demanded important amendments—such as the relinquishment on the part of the king of the right to conclude foreign alliances, military conventions, or commercial treaties, without the consent of the Skupstina; and the abolition of capital punishment for political offences, except attempts upon the life of the king, or of the crown prince. These and similar amendments tend to increase the power of the parliament at the expense of that of the king; but the latter has consented to them. It should be noted, however, that this apparently liberal victory is really in the interest of Russia; for the Radicals are men of pronounced pro-Slavist inclinations.

The Argentine Republic, it appears, is going too fast. Its development is too rapid for its population and present needs. Too much gold has been drawn from Europe, and the financial centres have become sensitive. The Bank of England raised its rates, in order to check the outflow in the direction of the River Plate. Wise financiers predict a tremendous crash unless this phenomenal and reckless borrowing on the part of Argentine officials and capitalists ceases. The London Economist foots up the total debt of the Republic—national, provincial and municipal—at \$800,000,000, of which \$100,000,000 has been contracted during the past year—clearly an unhealthy state of things, and indicating a financial momentum which it may be difficult to arrest. Railroads, too, have more than kept pace with the needs and resources of the people. Speculation in land is carried on to an alarming extent. The banking institutions have caught the infection and have multiplied their circulating paper, which already is at 30 or 40 per cent. discount. This general inflation is attended with the usual extravagance of living. The Argentine country is a magnificent one in size, climate and natural resources. Immigrants are attracted to it to the number of 100,000 yearly. Its annual exports of grain, cattle, sheep, tallow, hides, etc., aggregate in value \$70,000,000. No country has a finer future, if it could only recognize the absolute necessity of hastening slowly.

A notable death was that of Gen. Loris Melikoff at Nice last week—the famous Russian officer whose splendid military feat, the storming of Kars, during the Russo-Turkish war, to say nothing of other exploits, won for him a reputation second to none in the roll of his country's heroes. His subsequent thoroughness and wisdom in dealing with revolutionary disturbances in Southern Russia recommended him to the notice of the Czar (the father of the present ruler) as the suitable agent for stamping out Nihilism. Melikoff was summoned, therefore, to St. Petersburg. A supreme executive commission was formed, with him as its head. Dictatorial powers of the most extraordinary kind were conferred upon him. He was permitted to select his own subordinates, to adopt any measures, to control all political trials. Local authorities were required to assist him when called upon, and his orders were to be "unconditionally obeyed." Before a month passed he came near being himself a victim to the rage of the Nihilists, and in little over a year (in March, 1881) the Czar was slain by the bomb of Grenievsky. Either Alexander III did not relish the autocratic powers wielded by Melikoff, or would not tolerate his views upon administrative reform; and at any rate, he dismissed him to the Caucasus—and to an obscurity which has been interrupted only by the tidings of the General's death.

Two movements towards union—the one ecclesiastical, the other theological—occurred in New York last week. The first-named was a meeting of the committees appointed by the General Assemblies of the Presbyterians, North and South, to devise means for healing the division caused by the war, and restoring the organic unity of the two churches. Their sessions were secret, but it is well known that the Southern Presbyterians will not recede from the position taken at their Baltimore meeting, of refusing to negroes admission to the Presbytery on an equality with their white brethren. The result of this conference will not be published until the meeting of the General Assembly in May. The second movement was the formation of the National Academy of Theology by representative professors

from various seminaries, with a view to the study of theology from a scientific standpoint, namely, "the recognition of philological and historical laws as the sole human methods for discovering the facts of the Word." The Academy adopted a constitution and by-laws, and elected the following officers: President, Prof. James Strong, D. D., of Drew Theological Seminary; vice-president, Prof. E. V. Gerhart, D. D., of the Theological Seminary of the Reformed Church, Lancaster, Penn.; registrar, Prof. Marcus D. Buell, Boston University School of Theology; secretary, Prof. C. D. Hartshorn, D. D., Hartford Theological Seminary; treasurer, Prof. F. Gardiner, D. D., Berkeley Divinity School, Middletown, Conn. Who can complain of jarring creeds with such a list as this, or assert that harmony of belief, in essential doctrines, among the churches is impracticable?

Another gigantic railroad scheme has been undertaken—to connect Recife (Pernambuco), the most eastern port of Brazil, with Valparaiso, on the western coast, one purpose being to compete with the Suez route for the traffic between Europe and Australia. A Brazilian syndicate has been formed, and the estimated cost of the work is \$150,000,000. This route will pass through some of the finest tropical and mountain scenery in the world, and can be traversed in five days. Allowing nine days from Lisbon to Recife, and five more to Valparaiso, the final stretch of a little over 8,000 miles to Australia ought not to require more than twenty-one days—thirty-five in all. Truly, we live in an age of almost incredible enterprise.

THE NEW YEAR—1889.

BY REV. MARK TRATTON, D. D.

She comes in spotless white arrayed,
Joy fills her youthful, pulsing breast;
Peace in her modest robes displayed,
Hope sparkles on her lofty crest.

Hail, stranger fair, with smile so sweet!
What gifts for weary men are thine?
What guerdon for the toiler meet?
What light life's mysteries to divine?

The dead Past came with promised cheer,
But pledged truth he failed to keep;
The tempest rose, the wreckage here,
Is bruised hearts and eyes that weep.

O youthful heart, with pulses strong,
And young ambition's giant pride,
What to your future may belong,
Or fate or chance may not decide.

I bring the simple warp of life,
Drawn wisely in life's mystic loom;
The woof you spin by earnest strife,
The pattern shows your future doom.

Each thread the flying shuttle draws
Through life's mysterious, complex web,
Finds in the heart the subtle cause
Of light or bluish o'er it spread.

The silent thought, the ghastly dream,
The spark by prurient fancy fanned,
The sensuous image dimly seen,
The lure of pleasure's fairy hand;

These, woven by repeated threads,
Headless or thoughtless, all appear
To shape the pattern as it spreads
And colors each returning year.

Nor dream, vain youth, yours is the art
Of her, in ancient mythic lore,
To ravel and improve each part,
And perfect what is gone before.

Once done, it is forever done;
Suspended in time's stately halls,
And judged, the prize is lost or won,
And joy elates, or grief appals.

Rejoice as yeurs, but no recall
Of yesterday's imperfect task;
And hearts may break, and tears may fall
In vain; for you the past is past.

Take, then, my gift, O ardent youth,
With strength of heart and spirit too,
Take honor, faith, and love, and truth,
Take wisdom your safe guide to be!

Freely I give them to your hands;
Grand possibilities are here;
So use them that when my last sands
Fall, you can say, "Bless that New Year!"

L'ENVOI.

O friends of mine in days long syne,
You read myhap my New Year's strains;
To you is sent this hopeful chime;
With me but memory remains!

AN APPRECIATIVE ESTIMATE OF AMERICAN INSTITUTIONS.

PROF. BRYCES two volumes on "The American Commonwealth," are the most remarkable penned by a foreigner since the notable work of De Tocqueville upon "Democracy in America." The volumes are the fruit of personal observation, and are entirely free from the flimsy criticism so often displayed by Englishmen who have written upon our country, its institutions and people. This is a work which should be purchased at once and studied. To give our readers, at the earliest moment, some suitable appreciation of the thought, breadth, and style of the distinguished author, we make limited excerpts. It is especially profitable to see ourselves as such an able and fair observer sees us. He thus writes of

American Manners.

I am sure that the humbler class gains in independence. The manners of the "best people" are exactly those of England, with a thought more of consideration toward inferiors and of frankness toward equals. Among the masses there is, generally speaking, as much real courtesy and good-nature as anywhere else in the world.

America as a Home.

I have never met a European of the upper or middle classes who did not express astonishment when told that America was a more agreeable place than Europe to live in. "For workmen," he would answer "yes, but for men of education or property,

how can a new, rough country, where nothing but business is talked and the refinements of life are only just beginning to appear, how can such a country be compared with England or France or Italy?" It is nevertheless true that there are elements in the life of the United States which may well make a European of any class prefer to dwell there rather than in the land of his birth.

Condition of the Laborer.

In Connecticut and Massachusetts the operatives in many a manufacturing town lead a life far easier, far more brightened by intellectual culture and by amusements, than that of the clerks and shopkeepers of England or France. In cities like Cleveland or Chicago one finds miles on miles of suburb filled with neat wooden houses, each with its tiny garden plot, owned by the shop assistants and handicraftsmen who return of the home care in the evening from their work. All over the wide West, from Lake Ontario to the upper Missouri, one travels past farms of 200 to 300 acres, in every one of which there is a spacious farmhouse among orchards and meadows, where the farmer's children grow up strong and hearty on abundant food, the boys full of intelligence and enterprise, ready to push their way on farms of their own or enter business in the nearest town, the girls familiar with the current literature of England as well as of America.

Institutions of Learning.

The position of president is often one of honor and influence; no university dignitary in Great Britain is so well known to the public, or have their opinions quoted with so much respect, as the heads of the seven or eight leading universities of the United States. It is the glory of the American universities, as of those of Scotland and Germany, to be freely accessible to all classes of people. In the Eastern States comparatively few are the sons of working men, because parents can rarely bear the expense of a university course, or disburse with a boy's earnings after he reaches thirteenth. But even in the East a good many come from "alienated homes, receiving assistance from some rich neighbor or from charitable funds belonging to the college at which they may present themselves.

Religious Life and Work.

In works of active beneficence no country has surpassed, perhaps none has equaled, the United States. Not only are the sums collected for all sorts of philanthropic purposes larger relatively to the wealth of America than in any European country, but the amount of personal interest shown in good works and personal effort devoted to them seems to a European visitor to exceed what he knows at home. How much of this interest and effort would be given were no religious motive present, it is impossible to say. Not all, but I think nearly all of it, is, in fact, given by religious people, and, as they themselves suppose, under a religious impulse.

There is a spiritual gain in that diminution of envy, malice and uncharitableness between the clergy of various sects which has resulted from their being all on the same legal level; and the absence of both of these faults and of the habit of bringing ecclesiastical questions into secular politics gives the enemy less occasion to blaspheme than he is apt to have in Europe.

The Position of Woman.

A European cannot spend an evening in an American drawing room without perceiving that the attitude of men to women is not that with which he is familiar at home. The average European man has usually a slight sense of condescension when he talks to a woman on serious subjects. Even if she is his superior in intellect, in character, in social rank, he thinks that as a man he is her superior, and consciously or unconsciously talks down to her. She is too much accustomed to this to resent it unless it becomes tastelessly palpable. Such a notion does not cross an American's mind. He talks to a woman just as he would to a man, of course with more deference of manner and with a proper regard to the topics likely to interest her, but giving her his intellectual best, addressing her as a person whose opinion is understood by both to be worth as much as his own. Similarly an American lady does not expect to have conversation made to her. It is just as much her duty or pleasure to lead it as the man's is, and more often than not she takes the burden from him, darting along with a keen vivacity which puts to shame his slower wits. It hardly had to be said that in all cases where the two sexes come into competition for comfort the provision is made first for women.

We are confident that our readers will have found these paragraphs so gratefully appetizing that they will not be content until they have examined the entire volumes. With so much that is written generously of the American people and institutions, there are some kindly criticisms to which glad heed should be given.

SELF-DISTRUST.

BY REV. J. R. DAY, D. D.

FOR the most part, human strength and human experiences are fairly proportioned. Men are able to do what they are called to do. Sorrows, sufferings, calamities, are the exception. When they come, a compensation or an adjustment comes along with them. And though time does outrun man at last and beat him at the goal, he has developed strength in the race that enables him to finish with a belief that on the other side of time nothing can outrun him. Man is the biggest giant, and his thought is the mightiest force there is in this world. With all of the limits that are set about him, that which stands for man and represents man remains and extends. The individual hands over his work to the generation. The century gathers up the activities and forces of the generations and solidifies them and writes them with a pen of iron in the rock.

Fire, flood, electricity, space and time yield to his behest. The foundations of mountains that earthquakes cannot move make way for his trains, and through them they fly like shuttles in a loom. He is master of all things; he changes the surface of the earth and the character of climates, and works out results in the face of stupendous obstacles that are the amazement of all subsequent times.

The wonder is, that such a being cannot keep himself from falling to pieces; that he who was manifestly made to be superior to all creatures and forces about him, should be so weak and distrustful and perishable—vulnerable in head and heart and heart. It cannot be the original design. The proportions of duration here do not match the proportions of capability of plan and work. The hint is enough. Man is greater than he seems; must assume the fact; must plan and live with reference to hidden possibilities; must not discount himself; must not make a mole of what God intends to make a prince royal; must not fall to pieces in mind and heart. He cannot

reset death always. It will assert itself some time. But it is his duty to resist mental dissolution, to yield no inch of ground; to keep himself together in all that pertains to heart and courage and hope. And this without regard to age, or adversity, or threatenings of various kinds. It is the duty of people to be brave and hopeful.

There is no virtue in fear or self-depreciation. It is a weakness. It ought to be resisted. It used to be thought that it was religious to depreciate one's self and be solemn and sing minor hymns; but it was found that it was not good for digestion, and what is not good for digestion is not good religion. This does not mean an opposite extreme of unthinking frivolity, but it is the hearty, hopeful confidence of the Gospel which "rejoices evermore."

Just estimates are at the basis of all success; and of a being that is endowed with capability of thought, of invention, of discovery, you may make large predictions—you don't know how great. And this thinking being is to be rated none the less because he is yourself.

The secret of the majority of failures in this world is due to self-depreciation. A man who rates his powers low, who distrusts his ability, fixes that little magnitude as the measure of his utmost sphere. "I am not," is equivalent to "I cannot." Many village Hampdens are in country churchyards unused of fame because they distrust the mighty powers with which God endowed them. They are a class of men who thought great thoughts to themselves; but great men do great things so easily, that their great thoughts seemed small to them and they were afraid to utter them. The world would quickly have recognized them had they spoken. How many by accident have been uncovered, have been forced out. Some great crisis has overmastered their timidity and self-distrust, and in an hour they are great.

You may mark the power of a just confidence in the success of persons of mediocre ability sometimes. The man was dull, there was no sign of genius. He cribbed his way through college. All of the neighborhood said he would never "set the world on fire." He heard it, and said to himself, "Perhaps I never shall set the world on fire, but I will not smother it in its smoke if I can help it." In that instant a little bit of fire flashed from his own eye, and he said half aloud, "I will show them." And he did show them. That neighborhood was startled one day by hearing of his fame. It has all come about by the assertion and use of such powers as he had, everywhere, at all times. He "showed them" what could be done with ordinary ability by confidence in that ability and the use of it. The tortoise outran the hare.

We don't say that everybody who thinks he is great will become great; but no man who thinks he is nobody will ever become much of anybody. There must be an assumption of ability before one can successfully grapple with his life-work. And he who is possessed of only average endowments can increase them and make a noble and useful place in life by a sober, confident assertion of himself. At West Point one day Gen. Scott reviewed the cadets. He was a man of remarkable stature, and in full uniform presented a striking military appearance. There was in the ranks a cadet of apparently only average ability, and standing in scholarship far from the head of his class. That young cadet was profoundly impressed by the noble bearing of Scott, and said to himself, "Some day I will be in that man's place." That cadet was Ulysses S. Grant.

The man of the New Testament who failed utterly, whose failure is most terrible and pitiable to contemplate, was the man who did not use his powers up to the full measure, and when questioned about it said, "I was afraid." That was all. The only reason he had to give—"I was afraid." That was the reason that he did not double his capital. There is deep and permanent philosophy in that lesson, fitted to all ages. That is the secret of millions of lives blighted in the bud—the suppressed germs of inventive genius, of statesmanship, of character—"I was afraid."

The mind is very sensitive, the will easily influenced, the natural faculties suppressed. That is, if the will yields once, it yields more readily the second time, until by repeated abuse it becomes the pliant tool of inclination, or fear, or passion. If the assertion of the reason be rebuffed and beaten back, it will after a time become timid and bashful like an abused child. You can tread out a forest of oaks when the sprout of the acorn is first breaking the sod; and men and women may tell themselves in half earnest that they are nobodies until their minds will come to believe it.

But it is also true that at the price at which you rate yourself the world will usually take you, or a little under that price. The world always expects a little off. It takes its goods at the short price. Those spies of whom we have been studying in the Sunday-school lately, said, "And we were in our own sight as grasshoppers, and so we were in their sight." Had those men been Calebs and Joshuas, talk about giants would have been all on the other side. It is folly to complain because the world does not recognize you while you are declaiming against yourself, and takes men of less powers instead. It has taken you at what you stated yourself to be. The man who does not believe in himself cannot—he has no right to—expect the world to believe in him.

Clear grit, a mighty will, belief in one's powers—call it what you please—has often turned giants of opposition into grasshoppers and sent them flying out of the way. Examples need not be cited. The leaves of human history are covered with them. You trace their blood-stained tracks over the tops of the Apennines, and through the Netherlands, and among the rugged wilds of Caledonia, and through the wildernesses of America.

They are the tracks of men and women whom the world might kill, but could not conquer. Ages after their forms have turned to dust men speak their names in awe with uncovered heads, and tread the precincts of their graves with a feeling that the surrounding hills are filled with spirit horsemen riding their chariots to victory against the "prince of the power of the air."

For all that is noble and true and brave, for the character and spirit and inspiration that will help us to realize the fullest measure of usefulness and withstand with adequate fortitude all ills of life and overcome our difficulties and awake sure conquerors, we must look unto Christ. The Apostle said, "I can do all things in Him that strengtheneth me."

May some distrustful Christian be helped to let that one talent become two! May some timid heart become the stouter and more courageous to fight the good fight! May it happen that in some New England town among the hills into which in a few days the Herald shall drop like a beautiful crystal of the winter's snow, some bashful country boy who must earn his way with his hands may be encouraged to push through college and fit himself for some useful Christian calling! This is my prayer.

HOW SHALL WE ATTRACT THE MASSES TO THE CHURCH?

BY CHAPLAIN C. C. M'CAINE.

THERE is nothing easier. Get your soul on fire with the love of God. Beat every unholy ambition, every desire for the applause of the world, every feeling of envy or jealousy, over the head with the flag of prayer. Get where God can bless you with great success without spoiling you, without making you think of yourself more highly than you ought to think. When your own soul gets blessed, then go to work to lead your flock. Get a Gideon's band who will stand by you in the public congregations, in the prayer-meetings, in the revival that is sure to follow; then "attempt great things for God." "Expect great things from God." When success begins to crown your efforts, get lower down than ever at the foot of the Cross. "The eyes of the Lord turn to and fro throughout the whole earth to show Himself strong in the behalf of him whose heart is perfect towards Him."

When victory comes, try to get your choir converted. Pray for your organist till he will stop all voluntaries which mean nothing, and all interludes which mean nothing. Get your whole force in hand, till from the blast of the organ at the beginning of the service to the doxology, everything shall mean assault, conquest, victory.

No trouble about congregations with such a church. Every such church succeeds in this world. You have more to fear from worldliness, and the heartlessness and forgetfulness of God that comes from it, than from all other powers of darkness combined. "The church is safe in the world till the world gets into the church, just as a ship is safe on the ocean till the ocean gets into the ship."

The wonder is, that the people go to some churches at all. I was in one lately where there was a little talk by the pastor about a revival. Sitting on a back seat, I comprehended the reason of failure at a glance. Young men were there—the members of the church passed them in the aisles without recognition. There was no cordiality, no hearty handshake and "God bless you!" The pastor himself did not set the example. Oh, what is the use of talking about a revival in such a church? There's a more co. "I welcome to those young men at any one of the four gates of hell than in that church. They will be welcome at the dance, welcome at the theatre, welcome at the card-table, welcome at the rum-shop. Cordiality everywhere but in the church of God! There are churches in this land, thank God! where a young man cannot show himself without a dozen cordial handshakes and a dozen "God bless you's!" falling on his ear.

When such cold, worldly, heartless churches have wailed out, "Why don't the people come to church?" until they die out altogether, some "little one of God will become a thousand" who has learned the lesson: "Not by might, nor by power, but by my Spirit," saith the Lord. Let us begin anew. Go for every sinner you see. Get them to Christ. Keep the prayer-meeting hot. Make it a refuge for sinners seeking salvation. Stop your wailing! Lift the shout of victory like Jehoshaphat's army, even before the battle comes on! If you seek, ye shall find. One million converts is none too large a harvest for twelve thousand Methodist pastors to win for Christ in the year 1889.

THE MARK OF GRACE.

As one rises in the scale of Christian experience, he finds similes and substitutes, for true affection, possible; and without some care be used in the scrutiny, he will find himself accepting a false in place of a genuine experience. The genuine feeling may be known by infallible signs. Perfect love is gentle and teachable, kind and easy to be entreated. It enters as a pupil, not as master, the school of Christ, realizing how much is yet to be learned rather than how much has been attained. Perfect love reveals our ignorance, and begets a strong desire to dissipate the gloom and enter the realm of more perfect knowledge. If you find yourself growing wise above all your teachers, inclined to be dogmatic, to lay down the law for fellow disciples and to set yourself up as a standard for the whole church, you have no little reason to fear that you have mistaken the ambitious promptings of your own heart for the leading of the Spirit of God. In this way self-wisdom may easily assume the place of Divine wisdom; and one concerned with the most holy things may be deceived by the false lights of the enemy. In no way are Satan's ends more effectually secured than by inducing people to promote holy living by illegitimate methods and a dogmatic spirit.

Miscellaneous.

SUNDAY SCHOOL SERIES.

Bringing in the Outsiders.

BY REV. CHAS. A. LITTLEFIELD.

If any one expects a series of devices in this article, or of patent rights, by which a sluggish and depleted school may suddenly become large and flourishing, he is doomed to disappointment. I know of no such method, nor does any one else. There is no royal road either to this or to fame aside from hard, consistent, persistent, untiring, patient, consecrated effort. Devices without work are dead; with work are beneficial aids; but work alone, wisely ordered and prayerfully wrought, is in itself a sure and successful method of bringing outsiders into the Sunday-school.

It is a tribute but true saying that "nothing succeeds like success." And there is no more potent factor in bringing outsiders into the Sunday-school, as a school which is a success *per se*. A word of caution should, therefore, be added against the use of or dependence upon too many devices. A school that is dependent upon them is a failure. But a school that has in it the inherent qualities which it should have, will draw to itself outsiders as the magnet draws the filings. If it has these inherent, staying qualities, then it is but little use to add other members to the school, for they will soon lose interest, and fall off as rapidly as you make the increase. A school that is not first self-sustaining, is not worthy of increase. Nothing should be regarded as a substitute, in bringing in outsiders, for a well-organized, well-equipped school in which the pure principles of the Christian religion are both exemplified and applied to the hearts of the scholars by manly and womanly officers and teachers.

The work, then, should often begin at the meeting of the Sunday-school board for the nomination of the superintendent and election of the other officers of the school. For superintendent, let them select the best man in the whole church—the one for whom the children and young people and the community at large have the highest admiration and most unqualified respect. The power of such a man's influence in such a position, in calling the attention of outsiders, both parents and children, to the school, and inducing them to join it, can hardly be overestimated.

Then upon the superintendent himself, with the concurrence of the pastor, devolves the next important step, namely, the nomination of the teachers. These selections must be made in accordance with certain principles, the most fundamental receiving the first consideration, such as spiritual fitness, knowledge of the Scriptures, love for the cause, aptness to teach, etc. When this work has been faithfully performed, the first and most important step has been taken, both for the value of the school itself and for interesting outsiders to come in, and also for doing that which is sometimes a harder thing—holding them when they are in. Until this work is done, devices, I repeat, can be of but little, if any, value. But with the proper fundamental conditions, they may be used as aids, not as substitutes. A self-sustaining business on a sound basis is the only way to build up a permanent and increasing patronage. Then to advertise and interest others in your cause, assuring them that you represent a commodity of value to them, is alike your right and your duty. The writer does not shoot at random, for he knows a school in which are found the above conditions, and there is no apparent difficulty in maintaining a steady growth, and this notwithstanding the fact that two other churches and schools have meanwhile started within an arrow's flight of the school itself.

There is no other department of the church work so well organized and adapted to bring in outsiders as the Sunday-school. It is a perfect organism, and with that organism infused with the Christlike spirit, it becomes at once missionary in its efforts for others. Let the whole school be regarded as a committee for this very work. The superintendent is chairman, and the officers and teachers are the members of this general committee. Then let each teacher regard his class as a subordinate committee of which he is chairman, and the school is at once perfectly organized into a committee which in suburban sections will cover the entire community—for the very work of bringing in outsiders. To this committee many plans of work will readily suggest themselves. But this is a very good one, namely, for every class to keep a book of its own, in which shall be kept the names of all outsiders who would be available for membership in that class. For this the teacher and class should work untiringly, until they are brought into the school. It is a simple method, but oftentimes is very fruitful in its results.

Then the officers of the school should ever be on the alert to find those who may be interested in the school. This they can do only by patiently disciplining themselves to thoughtfulness. "Why are you not in the Sunday-school?" was once the writer's question to a young man. "Because no one has invited me," was his answer. "Will you come on my invitation?" "Yes," was his reply, and he came. This case has many parallels. Officers, teachers, be on the alert for new scholars!

Multitudes of devices might be suggested if it seemed best; but the writer has penned these paragraphs, believing that the great question is, after all, one of the *quality* of the school itself. If, therefore, the school to which the reader may belong is a No. 1 in every particular, I think he will testify that that school has a constant and steady growth—the new material coming in as fast, perhaps, as the school can safely digest it; as fast as the laws of healthy and natural growth and normal development will allow. If your school be a poor one and you know it to be so, wouldn't it be best first to prepare your own heart and then do what you can to tone up and improve the school itself, knowing that to be the quickest and safest way to bring in outsiders?

Jesus would not invite men to the feast until the tables were spread and the "great supper" was prepared. Then He said, "Come, for all things are now ready." Then follow the glorious command of the Master, and success is sure: "Go out quickly into the streets and lanes of the city and bring in hither the poor and the maimed and the halt and the blind. . . . Go out into the highways and

hedges and compel them to come in." Yes, with solicitation, with entreaty, earnest and patient, with reason, with invitation, with device, "in season, out of season," being "all things to all men," let us go into the streets, lanes, highways and hedges of city and country, and compel them to come in! But that they may come willingly and stay gladly, let us first—prepare the feast.

Clifford, Mass.

A PSALM FOR THE NEW YEAR.

O New Year, teach us faith!

The road of life is hard;
When our feet bleed and scouring winds us scathe,
Point thou to Him whose visage was more
marked
Than any man's; who saith,
"Make straight paths for your feet," and to the oppressed,
"Come ye to Me, and I will give you rest."

Yet hang some lamp like hope
Above this unknown way,
Kind year, to give our spirits fear scope
And our hands strength to work while it is day.
But if that way must slope
Tombward, O bring before our fading eyes
The lamp of life, the hope that never dies.

Comfort our souls with love—
Love of all human kind;
Love special, close, in which, like sheltered dove,
Each weaves his own safe nest may find;
And love that turns above
Adorning; contented to resign
All loves, it need be, for the love Divine.

Friend, come thou like a friend,
And whether bright thy face
Or dim with clouds we cannot comprehend,
We'll hold our patient hands, each in his place,
And trust thee to the end,
Knowing thou leadest onward to those spheres
Where there are neither days, nor months, nor years.

—Dinah Mulock Craik.

DIVINE HEALING ACCORDING TO THE "FOUR-FOLD GOSPEL" REVIEWED.

BY REV. K. A. NIKSON.

THE postulate that natural death, with its liabilities, is involved in the original death penalty, and that the Atonement is as really for the body as for the soul, is not peculiar to the modern theory of divine healing as taught by Rev. A. B. Simpson; and his assumption that the general or orthodox belief does not include our physical humanity in the great redemptive plan, is, to say the least, disingenuous. In honesty he can neither claim the discovery, nor the restoration of this truth, which has ever been the accepted doctrine of the Christian Church.

We believe it is our high privilege and bounden duty to present all our bodily infirmities before the mercy-seat in complete and absolute surrender and consecration to God, and in full assurance that He in His own time and way will supply all necessary relief; and if better for us and more for His glory, He will save us from sickness, poverty, and even death. But in every case where we have not the revealed will or expressed promise of God, the spirit of our prayer should be—Thy will, not mine, be done. Since the establishment of Christianity in the earth, and after its founders and doctrines have been fully attested, the physical benefits of the Gospel have not come to us in a manner nor under circumstances to warrant us in demanding their public recognition as miracles. The help comes, and our faith apprehends it as directly from God; but when we ask the assistance of others to our individual experiences, we lack the external evidence to demonstrate them as such even to ourselves, much less to others. According to the highest authority, real Biblical miracles ceased with apostolic times; and yet, as Christianity grew away from these times, a class of miracles rapidly multiplied, at least in the imagination of the people. From the first of the fathers to the last of the Popes there was an uninterrupted succession of miracles; and in the Middle Ages, the time when Mr. Simpson says the miracles of healing were lost, the demand for them was almost boundless, and the supply fully equal to the demand. Such is the clear, unimpeachable voice of history.

The intellectual and spiritual darkness of medieval times became the prolific strata for the culmination of legendary miracles. But it is surprising that a Christian teacher should be engaged in exhuming these fossils, and holding them up as models for these times. But it is said that Luther, Calvin and Wesley believed in them! Did not Luther also contend for the real presence in the wafers, and the papal fiction of transubstantiation? Did not Calvin believe in unconditional election and absolute predestination? Did not Wesley believe in modern witchcraft? And are these things to be wondered at? The marvel is, that these grand and peerless men emerged from the corruption of their time so free from its defilement.

Are we to presume that Mr. Simpson does not know that the medieval period—the dark ages of the church—was the golden age for the class of miracles relied on to support the theory of the Four-fold Gospel? At any rate, it is quite evident that, judging from his writings, he is neither a reliable historian, nor a trustworthy Biblical exegete, nor even a correct quoter of Scripture. For example, he says that, "Distinct provision for Divine healing is made in all the ordinances of Moses," whereas no ordinance of Moses has a distinct provision for healing disease—not even for the leprosy. Equally fallacious is his claim for such a provision in the cures and blessings of Ebal and Gerizim. The instances of those bitten by the serpents, Amalech, Job, Miriam, and Naaman, were not healed according to any specific provision previously announced. Nor do we find in the laws of Moses any promised indemnity against sickness, more than against the enemy, destructive insects, wild beasts, poverty, famine, and pestilence, and which does not include the flocks and herds of the Israelites. According to what principle Job is made an example of Divine healing after the modern theory, is wholly enigmatical. Evidently, he was unconscious of it, for by his own words he expected to die, and does not appear to have even prayed for the recovery of health or wealth, and yet both came. Mr. Simpson says: "The figs did not and could not heal Hezekiah," for his disease was pronounced by God incurable, when in fact God did not pronounce his disease incurable. Far from it. The king is simply told that his sickness is unto death. The miracle was in appraising the king of his danger, directing the prophet to the right specific, and in giving the sign of recovery. The best authority concludes, as the narrative implies, that the figs did heal the king; and there is ample evidence that in the East figs have been, and are still, used for similar diseases with like results. Again he

says: "Paul distinctly states in two places that we receive the earnest of the resurrection in this life," whereas Paul says nothing of the kind, nor anything implying as much. At least, no such statement is found in his writings.

Soul Redemption and Physical Redemption.

The accepted doctrine is that *soul* redemption is conditional and actual, and synchronous with saving faith. It is the first resurrection from spiritual death (John 5: 25; Rev. 20: 5, 6.) while *physical* redemption is absolute and virtual, to become actual in the general or second resurrection of the material body from natural death (John 5: 28, 29; 1 Cor. 15: 22). Mr. Simpson's axiom, that death involves sickness, as the greater includes the less, logically implies that the only efficient remedy for bodily disease is the abolition of death, and not faith; and the supposition that his chosen axiom lends any support to his theory of healing, is a mere sophism, a fallacy. The difference between his scheme and the ordinary view does not relate to the nature and scope of physical redemption, but wholly to the time and manner of its accomplishment. The claim of immunity from all bodily infirmities during our natural life, which all may claim as a "great redemption right," as we claim pardon and regeneration, and at the same time, and on the same condition of faith, is that which distinguishes the Simpsonian from the generally accepted doctrine. And that the inventor of the Four-fold Gospel claims all this, and more, can be amply shown from his own written words. His travesty on the similitude of Matt. 13: 33, where Christ makes a leaven a symbol of the divine agency, wherein he perverts the leaven to represent corruption, and the woman to symbolize Satan, seems to us a profanation of our Lord's words; and his loose and flippant replies to Rev. A. F. Schaffner and Drs. Hodge and Buckley, impress us that his writings, so far as they are apologetic, are not intended for the enlightened, independent thought of the general mind, but rather for the adherents of his notions; and that he does not stand by his own words even, if they at all embarrass his theory. After all, what is the real advantage of this novel theory over the "common salvation"—what, but a following for the leaves and fishes, grasping after sensual rather than spiritual things, and an emphasizing of the material to the neglect of the spiritual? The whole trend of Revelation is opposed to the idea of exemption from bodily infirmities in the present life.

What the Bible Says

Inspiration, or God's Word, says: "Man dieth, and wasteth away." "One dieth in his full strength." "Another dieth." "And never eateth with pleasure." Men "dwell in houses of clay," "which are crushed before the moth; they are destroyed from morning to evening." "I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister." "There is but a step between me and death." "Ye know not what shall be on the morrow." "For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." Paul says: "We are killed by the day," "appointed to death;" "die daily." "It is sown in corruption;" "in weakness;" "it is delivered unto death;" "death worketh in us;" "though our outward man perish;" "in weakness and painfulness . . . we . . . groan;" "waiting for . . . the redemption of our body." If the Four-fold Gospel idea of redemption, which asserts that the body, like the soul, is being daily renewed, is true, certainly Paul had not apprehended it. He was conscious of an entirely distinct and opposite condition and process between, and going on, in his body and soul; a daily perishing of the outward man, and a daily renewing of the inward man. He was not receiving, but waiting for, the redemption of his body—the only real Divine healing, to be accomplished at the general resurrection.

Even Mr. Simpson admits that the healed or saved body must relapse into its old condition at death, to be exactly as it had never been healed; so that all its former healing amounts to nothing now. The poor body, the object of so much care and time, which might have been given to soul-saving, has lost all traces of its temporal redemption, even the "physical life" of Christ, "infused into" it. The "new creation," "out of nothing," the "little embryo" and "first installment," or "earnest of the resurrection," have all vanished; and no reminder of the much-vaunted healing remains. There is no parallel or analogy between such an evanescent physical redemption and soul salvation, which is permanent, abiding and eternal.

"Oh, how unlike the complex works of man, Heaven's easy, artless, unnumbered plan!" Providing the modern theory of healing be true, it offers no advantage, save a temporary relief from physical pain, over the ordinary belief. What an expenditure of time, talent, and means for so paltry a compensation, since at death these bodies have no pre-eminence or advantage over others. "All go unto one place;" "Even one thing befalleth them, as the one dieth, so dieth the other;" "They shall lie down alike in the dust, and worms shall cover them." How un-Pauline to make so much ado over these perishing bodies! Paul gloried in his infirmities, that the "power of Christ" might rest upon him; and rather than let his body engross so much of his precious time in vain efforts to free himself from its weaknesses and moaning over his physical infirmities, he exclaims: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." "Most gladly, therefore, will I rather glory in my infirmities."

In conclusion, we deem it safe to say that there is no Divine authority for Mr. Simpson's idea of Divine healing, nor any example recorded in the Holy Scriptures of healing in accordance with his "Four-fold Gospel."

EDUCATIONAL ITEMS.

—Among the recent gifts to the Anglo Chinese College of Fochow were \$200 from Mr. D. John Shipack of New York, and a \$400 four-line equatorial from Mr. J. M. Cornell of the same city.

—Clark University, our excellent school for colored people in Atlanta, is rapidly becoming one of the foremost institutions in the South for the development of manual skill. Foundry work is being added to the mechanical branches.

—The winter term at East Greenwich Academy opened with a large attendance. There are now registered eleven more than at the same time last term.

The total number registered last term was 225, which is the same as during the winter term of 1885-86, and this is the largest enrollment in any one term in the history of the school.

—The new library of Drew Theological Seminary at Madison, N. J., was formally opened Nov. 20. The building was begun Sept. 1, 1885, the fund for its erection having been started by J. B. Cornell, who subscribed \$30,000. General Plank afterward contributed, and with other contributions the amount of \$80,000 was raised. The corner-stone was laid on May 19, 1886. The library contains 24,000 volumes and 6,000 pamphlets.

—Twenty-one schools in Syria, which had been closed by order of the Turkish officials, have been reopened. This result is to be credited to the efforts of Mr. Strauss, the American Minister, who is a Jew, but was educated at Princeton College.

—Mrs. Robert L. Stuart, of New York, has added one more contribution to the already large list of her gifts to Princeton College. Ten boxes of rare and magnificent books have been presented by her to the Museum of Biology of the college as an addition to the valuable Woodman collection.

—Rev. F. J. Wagner, the newly-elected president of Centenary Biblical Institute, Baltimore, Md., writes:—

"We have under our care, really, three schools. We have an academy in Baltimore, a feeder to the institute; also an industrial school at Princess Anne, where farming, gardening, carpentering, painting, dressmaking and millinery are taught, besides the English and German languages; and the institute itself, in the most elevated part of the city. In the institute we claim to fit our students for admission to any college in the land where they are welcome, and in addition give those proposing to enter the Christian ministry a regular three years' theological course, similar to that given in any first-class theological seminary. This school needs endorsement, and any liberal friend of the colored race, who wishes to leave a lasting monument to his memory—one that will preach the Gospel and teach the ignorant for generations to come—will do well to consider this institution. We have property, free of debt, valued at \$40,000. I will be glad to send catalogues to any who may desire them."

CHICAGO CORRESPONDENCE.

WE are still dedicating churches in Chicago. Three a month is not a poor record, surely. The St. Paul's society was incorporated in 1865 and up to last May worshipped in a modest building on the west side. At that time the old church property was sold, and a new edifice was planned for. The people have reason to feel proud of their work, for on Nov. 25 they dedicated to the Lord a building costing about \$30,000, and practically free from debt. Much credit for this noble achievement is due Rev. Robert H. Pate, the pastor, who is now serving his second year at St. Paul's. On the day of dedication Rev. J. M. Caldwell, of Oakland Church, preached the morning sermon; Rev. Robert McIntyre, of Grace Church, preached in the afternoon; and Rev. Dr. Truett, presiding elder of Chicago District, preached in the evening. The dedicatory service was read by the venerable Dr. Luke Hitchcock, superintendent of the Chicago Home Missionary Society. It was a great day for St. Paul's.

The Methodist Social Union met and banqueted at the Grand Pacific Hotel, on the evening of Nov. 28. About three hundred guests sat down to the feast of good things. The company was composed for the most part of prominent Methodists from Chicago and vicinity, although there was a liberal sprinkling from other denominations. Judge O. H. Horton sat at the head of the main table. At his right sat Chicago's mayor, Hon. John A. Roche, at whose right sat Judge R. S. Williamson; at the left of the president, Rev. Robert McIntyre, the new and popular pastor of Grace Church, was seated, with Mr. Franklin H. Head, president of the Union League Club, at his left. The topic for post-prandial discussion was, "The Duties and Responsibilities of the Christian Citizen"—a subject which was handled in a very able manner by Mayor Roche, Rev. Robert McIntyre, and Mr. F. H. Head. At the conclusion of the dinner, Rev. Dr. T. P. Marsh, secretary of the Union, announced that having been elected president of Mount Union College, he would be compelled to resign his position as secretary. Before the resignation was accepted, very complimentary and appreciative resolutions were presented by Dr. Arthur Edwards, and accepted.

During the past month several very important conventions have been held in our city. The first annual meeting of the Sabbath Association of Illinois opened in Farwell Hall on the afternoon of Nov. 20. It was a gathering of earnest and conscientious men and women anxious to preserve the sanctity of the Lord's day. A large number of ministers from the various denominations were present. Addresses were made by Rev. C. A. Blanchard, president of Wheaton College; Rev. Dr. Mandeville, of Western Avenue Church; Rev. Dr. Everts, who for twenty years was pastor of the First Baptist Church; Rev. Dr. Knowles, of Newark, N. J.; Rev. Dr. Crafts, of New York. The main feature of the second day's meeting was the discussion of the Sunday newspaper. Rev. Dr. Herrick Johnson, one of the most radical and heroic souls of Chicago Presbyterianism, led in the onslaught. He was ably supported by Rev. Dr. John Hall, of New York, and Rev. Dr. P. S. Henson, of the First Baptist Church, Chicago. The meeting was one of great enthusiasm, and its radical and many utterances in regard to the observance of the Sabbath, and especially as touching Sunday newspapers, brought forth many editorial rejoinders from the daily press. Petitions praying Congress to pass a bill "forbidding, in the nation's mail and military service, and in interstate commerce, in the District of Columbia and all the Territories, all Sunday traffic and work, except that of necessity and mercy, and such private work by those who observe another day as well neither interfere with general rest nor public worship," were circulated, and received many signatures.

The Illinois State Conference of Charities met at the Grand Pacific Hotel, Nov. 21. This was the first gathering of the kind ever held in the State. The purpose of the Conference was the discussion of the duty of the State to dependent and neglected children; to the insane; and to the criminal and dependent classes. The Conference brought together a large number of men and women who are either directly interested in the management of State institutions, or who are engaged in private charities, and the care and education of dependent and neglected children was specially discussed. It is estimated that there are 20,000 homeless children in Illinois, half of whom are to be found on the streets of Chicago. All that private benevolence can do will fall far short of meeting the great problem. The work done by the various private institutions is important, but it can in no wise interfere with the duty of the State to consider this most serious State problem. It is a hopeful sign that the Illinois State Board of Charities is considering it. It is a large question, and must not be brushed carelessly aside.

The second day of the Conference was given up to the consideration of the duty of the State with reference to the insane and to the criminal, the latter question being discussed by Major R. W. McClaghry, ex-warden of Joliet Prison. In the evening a monster mass meeting was held in Farwell Hall, at which the principal speaker was General Rutherford B. Hayes, of Ohio, ex-President of the United States, and now president of the National Prison Reform Association. There is something grand in the fact of an ex-President's devotion to deeds of philanthropy. Mr. Hayes is a practical man, of simple, unostentatious life, a sound thinker on general affairs, whose opinions carry great weight. Of recent years he has given much time and thought to the subject of prison reform. He has proved himself a true friend of the criminal, and has done much to ameliorate his condition. He believes that what is needed is a practical dealing with the question of crime and its sources, rather than a sentimental dawning over the confirmed criminal. He advocates the entire removal of the police force from the control of politics, and the enactment and enforcement of stringent habitual criminal laws.

About two months ago, several public-spirited women organized the "Home and Training School for Domestic," which has since opened its doors to those who desire an education in the art of making housekeepers happy. The curriculum provides for every duty which devolves upon the domestic, from the answering of the door-bell to the scouring of pots and kettles in the kitchen. It is intended to make the institution self-supporting, and, with this object in view, under the guidance of a competent teacher, the pupils will make pies, cakes, bread, etc., for the public. An adjunct to the school, the managers will provide accommodations at a very low rate for girls out of service who are in need of rest. This school seems to be a step in the direction of a proper and correct solution of the much-mooted servant-girl question, and is receiving the support of many prominent Chicago women.

Rev. Dr. Curtis, the new pastor at Englewood, discussed Pope's "Compendium" before the Methodist preachers on a recent Monday morning. In his discussion he compared Pope's "Compendium" and Raymond's "Systematic Theology." He maintained that Dr. Raymond's work was the superior for clearness of statement and grasp of Wesleyan exposition. In the general discussion following Dr. Curtis' paper, Dr. Raymond found many friends. A resolution, which must be gratifying to the venerable Doctor, was passed, to the effect "That in Dr. Miner Raymond's 'Systematic Theology' we have the clearest exposition of our Wesleyan theology; that we recommend to the Board of Bishops its introduction to the Conference course of study; that we invite Dr. Raymond to revise his work with a view to this result."

On Dec. 6 the annual inter-seminary reunion of the theological seminaries of Chicago and vicinity occurred at the McCormick Seminary, Chicago. About five hundred professors and students from the Presbyterian, Baptist, Congregational and Methodist seminaries gathered about the well-laden tables of the Presbyterians and dwelt together in unity for several hours. Speeches were made, songs were sung, stories exchanged, and general good cheer indulged in. The speaker for Garrett Biblical Institute was Edward S. Niede, of the class of '89, son of the gentle Bishop Niede.

Dr. W. P. Stowe, junior Western book agent, has been confined to his home in Evanston for several weeks, and is still a sick man.

THE STILL HOUR.

The Church in the House.

Of all the religious organizations, the church in the house is one of the most attractive and salutary in its influence on the members of the household. It brings religion home to the business and bosom of the family. The children feel its elevating and moulding power. The parents are better girded both for their secular duties and the more public worship of God. The ascending incense at morning and eve is a fresh consecration of all to God, imparting a sacredness to the duties of daily life. When rightly viewed, the whole life is a worship—the toll in the house, the shop, and on the farm, not less than the praise and prayer in the temple. The world is a temple; life a psalm of praise.

Serious, not Sad.

Men of the world often mistake seriousness for sadness and gloom. Hilarity, a sort of frenzied delight, is their only known substitute for Christian joy. Having nothing better themselves, they find it difficult to conceive how there can be, in a serious and thoughtful temper, such as is witnessed in the best Christian people, anything exhilarating or satisfactory to the parties themselves. "Religion," said Theodore Parker in his jocular way, "loves funerals, is seldom at a wedding—save to sadden the scene—for woman is bid to be ashamed of natural human love and man of being loved." The utterance of such a slander shows how incompetent an interpreter of Christian experience was this "Minister of the XXVIII Congregational Society in Boston." His judgment of others is a sad commentary on his own experience. It evinces his own want of a temper capable of comprehending the Gospel.

Value of Defeat.

Bitter as may be the experience, defeat is often an indispensable preparation for future victory. Under the sun of continuous prosperity men will not be wise and vigilant; they lay down the watch and admit spies to the lurking places in the camp. Only under some sharp, startling reproof are they roused to a sense of danger from some secret fault or hidden Achilles, whose presence paralyzes every arm and turns to confusion the armies of Israel. The early discovery of disease makes its successful treatment possible; it is the concealed ailment, the obscure and infinitesimal germs of disease lurking in the blood, which defy the resources of medical skill. The early exposure of a bad act or habit is often the best fortune of a young man; for it enables him to correct what would otherwise have proved his ultimate defeat and ruin. To the young disciple, temptations and trials, lamented at the moment, are often a benediction; they expose the weak places in character, draw attention to the breach in the wall where the enemy may enter, and rouse the energies of the soul to resist his approaches. The deep things in man, both good and bad,

come to the surface only by severe tests. You know only the tried man.

The Wedge of Gold.

The wedge is bright and attractive, and possesses great intrinsic value; but it is spoiled devoted to God. Its appropriation involves both theft and sacrilege. The covetous look is sin; the putting forth the hand to take it incurs wrath. To many individuals, families, nations, the wedge of gold, so highly prized, so intensely coveted as the sum of material good, remains as a blight and a curse. It is God's property, and can remain in your tent only to plague you and hinder the progress of His cause. Why is God's cause so straitened? His church so in want of means? His cause put back and His name dishonored in the presence of the heathen? In whose tent is that wedge of gold, needful to set the host in motion for the capture of the Jerichos and Aias of a fallen world? Somebody has it hidden in his tent or office, or merged in his bank account. Do you think to conceal it from the eye of God? I do not know who you are; but God knows, and your sin will be sure to find you out. The judgment day is ahead; the avenging angel is on your track; the covetous wish, the concealed act, will come out in swift witness against you. How much better, in place of waiting for the revelations of that dread day, to repent, confess your fault, and make restitution of that wedge of gold! It will be a fearful thing to come to judgment with the Lord's money buried under your tent. Dig it up to-day, and send it back to God's heap by the hand of His poor, or His devout people, or the angels of His church. Send it somehow, and do not delay.

GENERAL METHODIST ITEMS.

—The address of Bishop Fitzgerald will be New York, N. J., until March next.

—Trinity M. E. Church, City of Mexico, must be enlarged to accommodate the growing work.

—Steps are being taken in India to organize the Bishop Taylor High School as a memorial to the missionary Bishop.

—The British Wesleyan Educational returns for 1888 show 824 scholars and 178,918 scholars.

—Bishop Thoburn's first missionary tour is outlined as follows: North India, Jan. 9, at Bareilly; Bengal, Jan. 17, at Allahabad; South India, Jan. 31, at Bombay.

—St. Paul's M. E. Church, Chicago, worth with parsonage \$33,000, was dedicated free of debt, Nov. 25.

—The Christian World (London) says: "It is feared that Rev. Hugh Price Hughes is overtaxing his strength. His friends declare that he is working in a fashion that would tell upon a Samson, and they fear that unless he declines outside engagements he may find it impossible to continue his work in which he is specially engaged in West London."

—Vermont Street M. E. Church, Quincy, Ill., was dedicated, Nov. 25. It cost \$60,000.

—Mr. John Elliott, a leading Methodist layman, died in New York City, aged 72 years. He was a member of the Board of Managers of the Missionary Society, and also one of the charter members of the Board of Education.

—Prof. William Wells, who for many years has occupied a chair in Union College, has leave of absence for the winter, and will visit with his family, the Pacific slope, with a view of studying the mission, the churches, and the educational institutions of that section of our country.

—The Sunday-school at Madisonville, O., has provided fifty copies of *Our Youth* for the older boys and girls.

—Rev. W. B. Edwards, D. D., a superannuated member of the Baltimore Conference, attached to the Mt. Vernon Place Church, died, Dec. 14. Dr. Edwards had for years been a leading member of the Baltimore Conference, and stood high in the affection of the Baltimore churches.

—Rev. C. H. Doering, who organized the first German mission in New York City, and who prosecuted missionary work in Germany for thirty-three years, is spending his old days in retirement at Berea, Ohio. He was converted and joined the Methodist Episcopal Church under the ministry of the late Rev. Wesley Browning.

—The work of our church in Ogden City, Utah, is progressing with increasing interest. During the Conference year many have been converted and scores have united with the church. A beautiful and commodious parsonage, located on the church lot, has just been completed, which is a credit to Methodism. The pastor, Rev. J. Wesley Hill, formerly of Egleston Square, this city, is now delivering a series of lectures upon Mormonism.

RELIGIOUS SUMMARY.

—Dr. Pentecost's *Words and Weapons* has appeared.

—The Lutherans will found a church at San Diego, Cal.

—Plymouth Church, Brooklyn, enjoys encouraging religious growth.

—Mrs. Booth, of the Salvation Army, has been doing effective work for the Army in Denver.

—The church on the little island of Atafu, in the South Seas, includes all the adults on the island.

—The stereopticon is used to illustrate the sermons of a prominent Chicago Baptist preacher.

—Miss Willard, in her introduction of Rev. Joseph Cook, referred to him as an "oratorical cyclone."

—Michael Doherty, of Philadelphia, left \$7,000 each to six institutions of the Roman Catholic Church.

—There are two Episcopal ministers—missionaries—on the Yukon River, Alaska. They are three thousand miles from the southeastern line of the Territory.

—It is stated that twenty-one thousand Bibles were sold at the Glasgow Exhibition, where the National Bible Society of Scotland had a stall.

—Bishop Crowther, the colored prelate of the Episcopal Church, who is now eighty years of age, has just returned to his field of labor in Sierra Leone.

—Dr. Pentecost, the evangelist, is to do a year's work in England and Scotland.

—A Greek, Mr. G. C. Theas, was ordained recently at the Boston Tabernacle. He is a graduate of Newton Theological Seminary, and goes as a missionary to Romania.

—Mr. Moody has begun his evangelistic work in the Northwest, bordering on the Pacific. He has held a series of meetings in Seattle and Walla Walla, Washington Territory, which have been attended by crowds of people.

—The young Episcopal clergyman, Rev. F. L. H. Putt, of Greenwich, Conn., who went to China about a year ago, has married Miss S. N. Wong, the daughter of the first Chinese convert to Christianity.

—The windows in the choir of the St. Mark's (Lutheran), Stuttgart, Germany, were put in at a cost of 100,000 marks (\$25,000). A recent visitor says: "They are the most beautiful I have ever seen, not even excepting those of the Colosseum Cathedral."

—The minister in a Presbyterian church in Glasgow, Scotland, was recently proved guilty of preaching sermons by Bishop Hamilton and Rev. T. T. Munger, of New Haven, Conn., presiding that they were his own.

—Rev. Tillman C. Trowbridge, D. D., died a few weeks ago at Marsh, Turkey. For the courage displayed in spending a year among the fierce Kurds to preach the Gospel to them, he was called by Dr. Washburn, president of Robert College, "the bravest man in

CONTENTS.

Original Articles.	1
THE OUTLOOK. The New Year—1889 (over).—An Appreciative Estimate of American Institutions.—Self-Denial.—How shall We Attract the Masses to the Church?—The Mark of Grace.	1
Miscellaneous.	2
Execute the Resolutions.—A Psalm for the Sunday School Series.—A Psalm for the New Year.—Divine Healing, etc.—Educational Items.—Chicago Correspondence.—The Still Hour.—General Methodist Items.—Religious Summary.	2
Our Book Table.—Magazines and Periodicals.—Advertisements.	3
Editorial.	4
Execute the Resolutions.—Big and Little in Education.—The Methodist Episcopal Church and License. PERSONALS. BRIEFLETS. THE CONFERENCE.	4
The Conference.	5
Business Notices, etc.—HERALD Calendar, Church Register, Marriage, Advertisements.	5
The Family.	6
Original and Selected Poems.—Thoughts for the Thoughtful.—About Women.—Shall the Deaconesses be Trained?—Flowers that do not Withers. OUR GIRLS. Health Notes. THE LITTLE FOLKS. W. H. M. S.	6
The Sunday-school.	7
ORITUARIES. Advertisements.	7
Review of the Week.	8
Zion's Herald Calendar for 1889.—Church News.—British Rule, etc.—Gannon School of Theology.—Reading Notices, etc.	8

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Zion's Herald.

WEDNESDAY, JAN. 2, 1889.

EXECUTE THE RESOLUTIONS.

It is believed that the resolves which spring into purpose for nobler living at this season of the year, are sincere. The old life has not been satisfactory, especially in the hour of reflection. To those who have in a measure succeeded in purity of personal life and in salutary ministry to others, in this very achievement there have been moments of spiritual illumination when a higher and more useful plane of living has been seen. The break of the year is a suitable time for women and men to honestly purpose something better, holier, and more Christlike for themselves. To such the emphatic, all-important word is spoken—Execute the resolve at once.

It is pitiable to behold so much of noble intent effervesce and sink into more helpless irresolution and moral atrophy at this season of the year. Good resolutions die because not immediately executed. It is an indubitable fact with most people that the first days of the New Year will witness whether or not the ardent resolves are to be transmuted into life, or ingloriously end with the making. Haste, then, to execute! Transform into life! If you have said, "I will be a Christian during the year of 1889," commence at once and declare unreservedly your intention. If you have said, "I will be a better Christian, not less of profession but more of life, of more value to the church, my pastor, and the community," begin at once. If some nameless but wicked habit holds you in its thrall, and you have said, "This year I will conquer it," then throttle it, with God's help, to-day. If you would not fall again, then hasten to execute those resolutions!

BIG AND LITTLE IN EDUCATION.

The question of small or large establishments of learning has again been raised for fragmentary discussion in the daily press; and a number of distinguished educators have expressed opinions on the subject. There is nothing new or striking in what they have said. It is plain that the large establishments desire more students and more endowments, and commonly regard the small colleges with contempt. This is all natural. The centre of the sky is exactly over each man's head, and the manager of an establishment costing ten or twenty or more millions cannot be expected to know that a quarter of a million, or even less, may build a useful college and keep it going with excellent results. The college men of this generation have for the greater part been educated in small colleges, and fairly well educated at that, if success in life is any measure. Fifty years ago the large universities were not very rich in anything but men; and it is not believed that they were in the old days; and their present graduates must keep busy if they get up alongside of the men turned out half a century ago.

It is possible that there is some illusion about the indefinite enlargement of universities. Possibly several have reached the limits of economical and useful combination of educational elements. This notion is absurd to a few hundred gentlemen in this country, but it is possible that they overestimate their own judgment. Why one thousand students must be increased to five thousand, is not very clear. After all reasonable allowance for elective studies, a college course is not indefinitely expensive to the college. There is a limit somewhere. On the other hand, there seems to be a kind of law in non-sectarian institutions—we mean those claiming to be non-sectarian—that the expenses of students increase as endowments increase; and the greater part of American youth are practically excluded. In short, the effect of giving a million to such an establishment seems to be to put it a little farther away from the mass of young people. The law works by indirect and subtle ways to the uncomely result.

The democracy of liberal education is represented by the three hundred colleges which are never mentioned in the large air of "the four or five respectable institutions in America." The other three hundred educate most of the liberally educated; and to this date they have done fairly well. They are in part manned by graduates of the "four or five," but the present colleagues of these graduates are not sitting daily at

the feet of the select brethren. In short, in the field of education itself, the "four or five" have not ascertained and recognized superiority in product. To shut up the small colleges—that is, all but the four or five—would in ten years decrease the attendance at the four or five. For all of the small colleges are directly and indirectly filling the large colleges.

The vicious part of the claim for the large establishments is that they cover the same ground as the small schools. If they would admit that smaller institutions may be able to teach the various subjects of a college course, and give their own endowments to post-graduate instruction (as the president of Columbia has advised in the case of that great and wealthy college), their claims for more money and more pre-eminence might be cheerfully conceded. As the case stands, they are competing with all less rich colleges, and simply turning out a more expensive article. The quality of their graduates has no ascertained superiority. So far as extra-curriculum work is concerned, it would be far wiser to act upon Dr. Barnard's advice to Columbia, if this post-graduate work is so valuable as we are asked to believe that it is. Certainly, neither freshmen nor seniors are any the better for it, since they cannot use these advantages without neglecting their proper work. Meanwhile, so far as money is concerned, we are of the opinion that a million will equip a college properly competent to turn out as good bachelors of arts as are made in "the four or five." Though we would not discourage any from adding to the larger endowments. But we think it should be understood that the additional money is wanted for distinctively university purposes. When a man asks the resources of a German university for an American college, he is making some mistake. Perhaps it is that of underestimating the general intelligence.

THE METHODIST EPISCOPAL CHURCH AND LICENSE.

We have come upon strange times. An official organ of Methodism and the public press are discussing the attitude of the denomination towards license. It never occurred to the HERALD that this was a debatable question. The writer never heard the inquiry raised before. Surely, surprises will never cease, and this is the most striking and humiliating. On this vital subject it was supposed that the Methodist Church was above suspicion. But, alas! the following paragraph recently appeared in a no less prominent and reputable paper than the New York Tribune:

"The attitude of the Methodist Church is not generally understood even by its own members. If we may judge from this sweeping assertion in Zion's Herald: 'The Methodist Episcopal denomination is unequivocally and vehemently opposed to license in any form.' Is this true? The Northern Christian Advocate shows that the only authorized statement of the position of the church is to be found in the 'Discipline,' which specifies 'the signing of petitions in favor of granting license for the sale of intoxicating liquors to the head of a household, or to a non-Christian, or to a member who may be expelled. That is the whole of the law. Beyond this is a matter for the individual judgment of Methodists. Some believe it wrong to favor any law involving license; others believe it right to favor any license law that means a further restriction of the traffic.'

Was ZION'S HERALD mistaken when it declared that the denomination is 'unequivocally and vehemently opposed to license in any form'?

Methodism finds normal and authoritative utterance through two of its representative organizations—the Annual and the General Conferences. Here Methodism speaks its emphatic word. Here the attitude of Methodism toward the liquor traffic may be discovered. We hold in hand the official record of the six New England Conferences at their last sessions. No Annual Conference is ever silent on the liquor question, therefore, to find the attitude of New England Methodism toward license. The New England Conference declared:

"We recommend the preachers of this Conference to present to the synods of temperance and total abstinence prohibition from their pulpits at least once a quarter during this Conference year, and that they rally their people, and the communities in which they dwell, to the cry, 'Prohibition in State and Nation.' We re-affirm our allegiance to that cardinal doctrine of Methodists, 'Total abstinence for the individual and prohibition for the State.'

There certainly is no uncertain sound in that declaration. Let us move on. Perhaps some surprise awaits us.

The New England Southern Conference declares:

"We re-affirm the statements of the language of the Discipline of 1884, which are as follows: 'We are unalterably opposed to the enactment of laws that propose by license, taxing or otherwise, to regulate the sale of liquor, because they provide for its continuance and afford no protection against its ravages. We hold that the proper attitude of Christians toward the traffic is one of uncompromising opposition.'

Try, next, the New Hampshire Conference. Here is the first resolve:

"Believing that high license is not a temperance measure, does not diminish drunkenness, and makes the government a partner in destroying public virtue, we are determined to make no compromise, and to press the battle until National Constitutional Prohibition is an accomplished fact."

There is nothing more needed from that source. Let us hasten on, therefore, to the Pine Tree State. The Maine Conference affirms:

"That we will not support in national, State or municipal elections any party or person who is not thoroughly and unconditionally committed to the principle and practice of prohibition."

The East Maine Conference asserts:

"That the Methodist Episcopal Church is opposed to the manufacture and sale, as a beverage, of all intoxicants, and that prohibition is her motto first, last and always."

That is what was expected from this commonwealth. What says the Vermont Conference?

"Resolved, 'That the licensing or taxing of the liquor traffic is wrong in principle and disastrous in practice; we therefore earnestly protest against it, and will give neither sympathy nor support to any party that does not stand unflinchingly opposed to it in both State and Nation.'

Methodism in the great West is more pronounced and emphatic than in the

East in the declarations of its Annual Conferences. We give that of a single Western Conference—the only copy of Minutes at hand—as a fair indication of the attitude of the denomination towards license:

"Resolved, 1. That we believe in and will strive for the unqualified prohibition of the liquor traffic.

"2. That we look with disfavor upon the whole license system. That to license such business for the purpose of revenue, or for any other motive, is a crime, and the revenue obtained is the price of our brother's blood."

Indeed, the HERALD challenges the Tribune to find in the record of any Annual Conference one word in approval of the system of license. Methodism never uttered itself in any delegated or representative body save in the most unqualified opposition and violent antagonism to license, high or low.

But the denomination met in General Conference in New York in May last. This is the representative organization of Methodism, made up of the ministry and laity—the law-making power of the church. The General Conference speaks with final and paramount authority. The drink traffic was thoroughly and earnestly discussed. The Bishops spoke their opinion of license, and the General Conference, after frankest and most vigorous discussion, voiced the sentiment of the denomination. Never a word was spoken in favor of license as an allowable alternative under any circumstance, but as strong language as able and earnest men at their best could utter, was put on record against any such scheme as "a sin." If the Tribune will spend as much time in scrutiny of the Discipline of the Methodist Episcopal Church, issue of 1888, as in writing the lame and confusing paragraph quoted, it will no longer doubt as to the attitude of the denomination towards license. As a sample, we quote for the general public the following sentences:

"The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the home, to the church, and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it, for Christians, is that of relentless hostility. It can never be legalized without sin."

"We call upon all our people to assist in securing in all the States, as rapidly as possible, such legislation that liquor dealers shall no longer have a law-book as a pillar, nor quiet their consciences with the opiate of a court license. The absolute suppression of the saloon is our objective point, and afford no protection against its ravages."

"We advise the members of our church to aid in the enforcement of such laws as do not legalize or induce the manufacture and sale of intoxicants to be used as beverages."

John Wesley said of those who sold liquor that they were "poisoners general." "They murder by the wholesale, neither does their eye pity or spare. They drive the people to hell like sheep; and what is their gain? Is it not the blood of these men?" He put, as a hereditary and religious stamp upon Methodism, this uncompromising antagonism to the sale of intoxicating drink. The HERALD, therefore, says advisedly that the person who questions the attitude of the Methodist Episcopal Church towards license, is either uninformed on the subject, or swayed by the pressure of motives and local influences that have warped the judgment. ZION'S HERALD was clearly and absolutely right in making the "sweeping assertion" that "the Methodist Episcopal denomination is unequivocally and vehemently opposed to license in any form." Methodism is true to itself only when maintaining such unrelenting and implacable hostility to license. Any person, therefore, who advocates license, in any form, is utterly at variance with the genius, teaching and trend of the Methodist Episcopal Church.

PERSONALS.

Judge Hitchcock, in his especially lucid article last week upon the duty of the membership of the Methodist Episcopal Church, makes the point which is claimed elsewhere, in this sentence: "He should practice total abstinence and believe in legal prohibition."

Rev. A. McCord, of the First Church, Fall River, has been holding revival services, assisted by Rev. Hugh Montgomery, for two weeks, with encouraging results.

Rev. J. H. Haines, of St. John's Church, Dover, N. H., is seeing encouraging results from his labors. Congregations are large, and the spacious vestry on Sabbath evenings is filled to overflowing.

Phillips Brooks' Christmas sermon occupied precisely twenty-five minutes in delivery. It was read from manuscript.

Rev. Dr. William M. Taylor, of New York, has in his study a chair which he uses instead of riding horseback. It is moved by working two handles, and gives the rider, or the sinner, about the same motion as that of galloping horses, only a little more violent. It will be remembered that Dr. Orniston, after trying every remedial experiment to overcome insomnia occasioned by overwork, took to horseback riding regularly, and entirely recovered. If Dr. Taylor has a substitute without the ordinary expense and care of the horse, surely a great triumph of mechanical skill has been reached.

Rev. Dr. Hurlbut, who has succeeded Bishop Vincent in his Sunday-school and in a good deal of his Chautauque work, is a fine, sturdy-looking man, somewhere in the forties. His clear eyes and healthy complexion are unusual in a man who spends so much time at his desk. Dr. Hurlbut is as strong as he looks, and as a worker he has few equals. The Sunday-schools are to be congratulated upon so worthy a successor to Bishop Vincent.

The name of Bonner is honored indeed in the annals of Scotch ministers. Three brothers have been spared to attain to a jubilee of ministerial service; each brother standing well in the use of his own particular gift; the poet brother, perhaps, the best known and most generally beloved of the three.

The Boston Advertiser has this suggestive and instructive notice. Such unselfish doing makes Christians indeed:—

"H. P. Haven, of New London, Conn., whom Rev. H. C. Trumbull, Yale lecturer on Sunday-schools, makes the hero of his book, 'The Model Superintendent,' used never a gift for or allow the parents to bestow gifts upon the children in connection with the Sunday-school, but he encouraged every scholar to give something every Christmas for

making poor children happy. The plan worked to perfection, and his Sunday-school was always more interested in Christmas than any other Sunday-school in the town."

Mrs. Col. Springer is still actively engaged in the work of the Woman's Home Missionary Society, which she began in 1882. Without any remuneration for services, or any allowance from the general fund for expenses, she has been instrumental in forming auxiliaries in which more than 2,500 new members have been received. It is such self-sacrificing effort that has given to this society such phenomenal growth.

Rev. Wesley W. Bowditch, D. D., of John St. Church, New York, issues a programme of preaching services for every afternoon during the month of January. To these pages we invite the religious people of the city to share in the preaching. This is a good hint for other cities.

President-elect Harrison invites ex-President Hayes to a personal conference. It is inferred that the counsel of the experienced to the inexperienced consisted in a series of "don'ts."

Prof. Richard A. Proctor died penniless. Like Agassiz, he was too busy in his specialty to make money.

Mr. Elliott F. Shepard, editor of the New York Mail and Express, generally paid all the expenses of the recent session of the American Sabbath Union, held at Foundry Church, Washington.

We are very happy to learn that President Warren has a new work, "In the Footsteps of Arminius," in press.

Bishop Nide is said to be the only minister's son on our present board of Bishops.

Professor Delitzsch has started a movement in nine German universities for evangelistic work among the Jews.

Rev. A. S. Ladd, of Auburn, Maine, writes under date of Dec. 26:—

"Rev. W. F. Farrington died in this city this morning, aged 88 years, 3 months and 15 days. His funeral will occur on Friday, the 28th inst. For a good many years he has been one of the leading Methodist ministers of New England. He was eminently useful, having been blessed with extensive private and various charges. In due time some one will furnish you with an obituary."

Rev. Theodore Gerrish is spending the holidays with his family at Portland. He is improved in general health, but his throat remains in a critical condition that his physicians advise him to spend the winter in a warm climate. He will, therefore, divide the time between Aiken, South Carolina, and some part of Florida.

Rev. Dr. C. B. Peckham, of Hallowell, Me., retires from the financial agency of Mallen Seminary, Keokuk, Ala. Rev. Geo. M. Hamlen, of the New England Southern Conference, is the only representative of the institution in New England. In the near future, Dr. Peckham may arrange to represent the Seminary in the Middle States.

Bishop and Mrs. Vincent entertained the Methodist ministers of Buffalo and their wives on New Year's day. We like just that fashion of doing things. It keeps the episcopacy close to the heart of the preacher, and we are especially gratified that the wives—the best part of a Methodist minister's household—were not forgotten.

The field secretary of the American Sabbath Union, Rev. W. F. Crafts, having resigned his pastorate, will devote his entire time to lecturing, organizing and developing the work of that society. Knights of Labor throughout the land are taking the most marked interest in the work of peacemaking. Congress in favor of Sunday rest, and in many instances are prodding the clergy and the churches into action.

Hon. Neal Dow says in an article in Our Day for December, in which he discusses "The Results of the Presidential Election":—

"I am sure that the church, of itself, has the power to turn the tide of battle against this gigantic crime, and in a year, I had almost said in a day, to drive the liquor traffic to the wall, and, with its mighty spear, to pin it to the wall."

Archdeacon Farrer recently preached a sermon in Westminster Abbey in which he characterized the Church of England as "dividing and degenerating into a feeble imitation of the Church of Rome, with a pale reflection of her doctrines and a poor copy of her practices."

Mr. Louis J. Magee, son of the late James P. Magee, sails on Jan. 2 for Hamburg, Germany, to take charge of the European office of the Thomson & Houston Electric Light Co.

Bishop Vincent will lecture in the Malden M. E. Church, Thursday evening, Jan. 17, at 7.45 o'clock. Subject: "That Boy's Sister." Tickets, 25 cents; reserved seats, 35 cents; to be had at the Book Room, 38 Bromfield St., Boston.

Mr. T. R. White, for several years president of the board of trustees of our church at Englewood, N. J., spent the Sabbath in our city as the guest of his sister, Mrs. William Lee.

BRIEFLETS.

The Western Christian Advocate dares to say that "Boston women are no smarter than other American women." It is fortunate for the editor that he does not live in this city.

The wife of United States Senator Blair is the first woman to be elected school trustee in New Hampshire. This is a fitting compliment to the Methodism of Manchester, N. H.

The African News will be issued Jan. 1. Bishop Taylor is the editor, and Dr. Welch, of Vineland, N. J., his associate.

The Christian Standard says: "A choir should never be placed behind the preacher and before the whole congregation, if a lot of daddies and daddesses are to be giggling and smirking and flirting during the whole time of prayer." The HERALD would suggest that the class characterized should not be in the choir at all. It should not be forgotten that the music of the church is primarily for worship. The songs of Zion, therefore, should be sung by those who personally share in the faith, assurance and raptures of the believer.

The Buffalo Christian Advocate has the following item:—

"Bishop Mallieau held a conference with the presiding elders of the New York Conference at Poughkeepsie. All the work of the Conference was carefully gone over. It is understood that the Bishop desires brethren to remain in their present pastorate after the expiration of the third year unless there be good reasons for a change. The Bishop has also given out that there will be no transfers out of this Conference in the absence of reciprocal transfers out of it. A day of prayer and fasting has also been decided upon, and a call for brethren throughout the Conference to be given special meetings Jan. 1."

The Week of Prayer professes special opportunity and preparation for revival effort, and should be utilized wisely and tenaciously to that end by our pastors and churches. Let ministers and people come together for a season of devotion and waiting on the Lord for quickening and for the burden of work for soul-saving. Only take the right attitude

in this matter, and a revival flame may break out at the beginning of the New Year throughout New England. Let the first service of the Week of Prayer come from a soul broken and straitened with the desire to see and enjoy a season of refreshing, and the church will quickly respond. Particular attention is called to the apposite words of Chaplain McCabe on the first page.

The Missionary Review of the World, under the editorship of Drs. Sherwood and Pierson, closes its first year as the most attractive and influential publication in its department that comes to our table. The secret of such success and influence is found in the following statement from the editors:—

"Such aims and objects necessitate no little outlay of brains and money and hard work. To these pages we invite the religious people of the world, and we therefore offer proper compensation. Culture is a costly product in the intellectual market. The pen that is dipped in liquid gold culture is as precious as that of the work and the means of refilling its magic inkstand. Literary work brings a high price because it is bought with a large sum."

The most successful of our religious weeklies pay, on an average, \$1,500 per week for matter for its columns. The religious paper that makes for itself a recognized place among such competitors in this thoughtful age, can succeed only by hardest toil and by appropriation of the best which cultivated talent can produce.

The movement is gathering force and volume for a National Sunday Rest Law. It is hoped that the churches will endorse the petitions for such a law, on Thursday of the Week of Prayer, when the Sabbath question is a part of the topic. There is need of most earnest and persistent effort to save our Sabbath from the pressure of the immigrant and the vicious, who desire to break down all necessary restraint.

Very tender and appreciative resolutions were passed by the Methodist Social Union in its December meeting, in memory of the late Rev. Geo. C. King, who died, July 6, 1888. A faithful minister and a rare type of Christian character—he will long be missed.

The HERALD is importuned to voice the desire of the pew for reform in the conduct of the preliminary services in our churches. There is no purpose to reflect upon the choir of our churches, but there is a widespread conviction that too much time is consumed in voluntaries, anthems, chants and responses. The writer sat in the pew recently, and fifty-four minutes of the time had been taken before the minister was able to commence his sermon. He was, therefore, constrained to abridge and hasten in the delivery, greatly to his embarrassment.

The pulpit, rather than the choir, is to be the constraining potency of the church, and our ministers should see to it that their prerogative is not restricted.

The Philadelphia Times speaks plainly and to the point in the following paragraph, for which we are glad to make room:

"The first and essential step toward Christianizing the masses in our country is to Christianize the Christians. Until that is done, nothing else can be done that will be of permanent benefit to the people. The pleasant and fashionable Sunday clubs, and those which are sold to the highest bidder, in which the worship is conducted in a fashionable manner, are the worst of evils. There are no places for you, the poor will stay away."

Rev. Howard Crosby, D. D., of New York, is the heroic but erratic leader in the attempt to restrain the sale and use of intoxicating drinks, in that city and State. The inevitable drift when once the spirit of accommodation to the saloon is adopted, is humiliatingly shown in the fact that this notable divine has recently consented to the demand, and advised that the privilege be allowed of opening the beer-shops on Sunday between 12 and 1 o'clock, in order to supply the thirsty patrons of that day. Even the New York Sun says:

"In any event, the beer drinkers will feel encouraged by the fact that a Presbyterian clergyman, with the rigid views of Rev. Dr. Crosby on the Fourth Commandment, should be willing to make the point of Sunday to the business of the beer-shops."

But this is always and everywhere the result when the standard of prohibition is lowered for license. The saloon is bestial, utterly selfish and conscienceless, and he who gives it an ell will find that the mile is exacted. The eminent man who takes Dr. Crosby as leader should pause as they note both the delinquency and the rapidity of the descent.

It is a somewhat singular state of things, that grows on us as we think of it, that in the ecclesiastical year of 1888-89 the law of the church would not require a single change either of stated preacher or presiding elder throughout all of our work. The same state of things would have occurred when the time of service was changed from two to three years, if the General Conference had at that time extended the term of service of presiding elders. It might be dull and very suggestive if in the present year we should have more than the usual number of changes.

The series of Sunday-school articles commenced in this issue by Rev. C. A. Littlefield, will be continued as follows: "Young Men in the Sunday-school," by Rev. T. W. Bishop; "Character as a Minister," by the Teacher's Power," by Dr. B. K. Pierce; "Doctrinal Instruction," by Rev. F. Woods; "The Normal Method of Teaching," by Rev. J. F. Clymer; "The Model Superintendent," by Rev. T. Corwin Watkins; "Music in the Sunday-school," by Hugh Campbell; "The Sunday-school Politicians," by Mr. M. C. Beale; "Variety in Sunday-school Exercises," by Dr. J. O. Knowles; "The Sunday-school at Public Worship," by Dr. J. W. Hamilton; "The Conversion of Children," by Rev. W. N. Brodbeck; "The Sunday-school Concert," by Dr. E. L. Gray; "The Sunday-school as a Training-school for Church Work," by Ira G. Blake; "The Model Sunday-school," by Dr. J. H. Twombly.

That the conservatism of England is gradually yielding to the superior mechanical convenience of America, is shown in the fact that a vestibule train of cars of the American pattern was recently run from London to Brighton.

More than eleven hundred new Sunday-schools were organized in our church last year, and more than six hundred thousand of the children in our Sunday-schools are members of the church.

There is a strange fatality attendant upon this conflict of races in the South. It is forever declared that the negro is the aggressor, but it is singularly noticeable that fewer blacks than whites are murdered or wounded. If this racial strife will continue, it is hoped that the result will be more equitable.

Our Day, for December, says editorially: "Conscientious public sentiment is slowly rising to the level of the declaration of the Methodist Church, that the liquor traffic can never be legalized without sin."

We have seen no fact more pertinent and alarming than the statement that the anarchists of Chicago were founding Sunday-schools in which to teach the youth their atheistic and destructive aims. Discouraging the children in the hands of the church, it is proposed to teach as substitutes history, science, and socialism. Similar organizations are perfecting in New York, Milwaukee and at other points. In America thus to nurse a viper which shall sting it to death?

The colored Roman Catholics are holding a national convention during the present week at Washington. This is a significant and momentous fact. It shows the sternness of the Roman Catholic Church. It is now claimed that there are 200,000 adherents among the negro people of that church in this country. The ceremonial of the Roman Church is especially fascinating to the negro.

The appreciative words for the League issue are gratefully received. The HERALD is led thereby to make a practical suggestion. It would be very easy for each minister to secure from his League at least ten new subscribers to this issue. The good done in thus familiarizing the young with the columns of the HERALD, in bringing our young constituency in touch with the work of the denomination at large, in provoking fresher thought and larger planning in church work, would be incalculable. May not these good wishes thus be transmitted into helpful action? Who will first respond?

The memoir of Rev. W. C. High, prepared by Dr. Mark Trafton, will appear in the next issue of the HERALD.

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.

Boston Preachers' Meeting.—The usual Preachers' Meeting was held in Wesleyan Hall, Dec. 31. Rev. Albert Gould in the chair. The devotional exercises were conducted by Rev. Fayette Nichols, of Newton Centre. After the miscellaneous business, Rev. Daniel Steele read a paper upon "Sabbath Desecration," in which he took the ground that Christians should not use any public conveyance on the Sabbath day. Rev. Dr. C. N. Smith defended their use under certain circumstances, which, though it may be a violation of the letter of the law, it is not of the spirit of it. Both Wesleyes did this. Jesus even attended the feasts of the Pharisees on the Sabbath, and preached. On the motion of Rev. C. W. Wilder, this question was made the order of the day for next Monday at 11.45 o'clock. Rev. Dr. D. H. Elia was appointed to speak on the question, beside the two others previously appointed—Revs. Geo. S. Butters and F. H. Knight.

Rozbury.—The special three weeks' service which Rev. B. Fay Mills, the evangelist, has held in this section of the city, has been fruitful of good results and strong quickening of the churches. Five hundred people signed his cards expressing a desire to lead a Christian life.

Stanton Avenue.—The pastor, Rev. T. Corwin Watkins, has recently secured \$1,500 subscriptions towards the liquidation of the church debt, leaving a balance of only \$3,500. Fifty dollars in gold was given the pastor at Christmas.

City Point, South Boston.—The pastor, Rev. J. Candlin, and wife were presented at Christmas with a generous roll of silver dollars, besides a silver cake-basket.

South Boston, St. John's.—Rev. Louis Albert Banks has announced a series of four sermons on "Christ's Relation to Cities," to be preached on the Sunday mornings of January in St. John's M. E. Church, Broadway, South Boston. The themes and dates are as follows: Jan. 6, "The Wreckage and Salvage of Modern Cities"; Jan. 13, "Christ's Sympathy for Cities"; Jan. 20, "Christ's Welcome for the Crowd"; Jan. 27, "The Mission of the Inhabitant, or, the Problems of City Literature."

Jamaica Plain.—A special Christmas service was held last Sabbath, and the music was excellent, being specially arranged by the choir, the instrumental music being by harp, violin, flute, chime of bells, and organ. Mr. A. B. French, chorister; Mrs. Walter E. Moulton, organist. Rev. F. H. Knight is pastor.

Brookline.—Christmas was observed with appropriate services at the M. E. Church. On Sunday morning, the pastor, Rev. Dr. Twombly, delivered an interesting discourse. At the evening concert the superintendent, Mr. E. E. Doran, was the recipient of a beautiful Bible, and Mr. W. L. D. Twombly's class formally presented him a copy of Ridpath's "History of the World," in three volumes.

North Boston District.

Flint St., Somerville.—Rev. E. M. Taylor, pastor of this church, will deliver, next Sabbath evening, in the interesting series he is now pursuing on "Bible Characters," a lecture upon "Judas Iscariot, Satan's Favorite."

Monument Square, Charlestown.—At the third quarterly conference of this church, Dr. McKeown gave notice that he intended to remove at the end of the year, preferring for the present to abide by the three-year rule.

Union Square, Somerville.—Special services are being held, and an all-day service will be held Thursday, Jan. 10. Some, but excellent, conversations, with more to follow, are reported. A lady who was an infidel, has found the way, the truth, and the light. Rev. George Skene, pastor.

Trinity, East Cambridge.—The work here is progressing. Since September there have been ten led to Christ. Rev. George Skene, of Union Square, Somerville, preached there last Sabbath to the delight of the people. The pastor began a series to young people. Rev. Albert Gould, pastor.

Waltham.—The new Methodist Episcopal Church, situated on the South Side in Waltham, was formally dedicated Thursday, Dec. 27, in the presence of a large gathering of church people. The style is a modified Queen Anne. The extreme dimensions of the main building, including the transepts, are 56 by 84.2 feet, the height of the roof 36 feet. The auditorium is 38 by 45 feet in the clear, with transepts 8 by 38 feet. Including the balcony and chorus choir,

The Family.

A NEW YEAR POEM.

BY DR. B. F. LEOHRT.

Once more upon the frosty air
The bells of morning chime,
To greet with gladness everywhere
The latest birth of Time.
Glad New Year of the happy world,
Lead let him praise ring,
While Dawn's far-waving flags unfurled,
Proclaim the new crowned king.

Fly westward still, O morning light,
Lead on the new-born year!
Roll eastward, glad earth, in thy flight,
And hail thy king with cheer!
How stately is his royal tread
Across the ages down—
A blessing on his shining head,
And on his starry crown!

How swiftly have the seasons sped
To bring the winter's storm,
Beneath whose drifted snows lie dead
The Old Year's wasted form!
Above our country's hundred years,
His tear-unclouded eyes
Behold the morning's brilliant spears
In solemn grandeur rise.

Since first in beauty's youthful prime
He climed the mountain's throne,
What soundings bells have struck the chime
Of change, from zone to zone;
Or first his sculptured hills of snow
Were jubilant with joy,
What shifting scenes of joy or woe,
Have met his patient gaze!

The Old Year saw the dread eclipse
Which smote the land with pain,
The death plague on the fevered lips,
That prayed for life in vain;
He knew what shadows wove their spell
Round dearest treasures lost,
Ere from the air the white robe fell
With healing hem of frost!

Now pale and cold; his wasted frame,
Beneath the bright star-glow
Of midnight, heard the last of blame
And slept beneath the snow;
No more beneath his azure skies
Our eager feet shall stray—
Another mile-stone shadow lies
Across our pilgrim way.

All hail the New Year, young and fair!
Thou dawnest bright and clear;
What clouds may blot thy stainless air,
What sorrow follow cheer,
What sunshine may to darkness turn,
What nights of sadness glow
With tearful stars that pale and burn,
We may not wholly know.

What light may dawn, what shadows fall,
In patient trust we cling
To Him whose love is over all,
Whatever thou may'st bring.
We pause upon thy threshold here—
The bright and golden line
Between the dead and vanished year
And promised joys of time.

The Old is dead—the New is here!
What purpose fills his span
To wake some smile, to dry some tear,
And bless our fellow-men;
Oh, let his royal presence know
By secret hint, or sign,
That some life takes a brighter glow
From deed, or word, or thine!

Make joy and gladness crown his ways,
And love all hearts to fill,
Go make the needy glad with praise,
The poor are with you still.
To year will pass—its days will speed—
On swift wings retire;
Beach forth and grasp the noblest deed,
To grandest lives aspire!

Ward, Pa.

THOUGHTS FOR THE THOUGHTFUL.

The New Year is not present with us, only a new day. So it will be continually; we shall see but one day at a time. . . . If each day is lived aright, the whole year will be right; if each day is wrong, the year will be all wrong. . . . Each day is a white page to be written; write it beautifully, and the book of the year will be beautiful. —J. H. Bliss.

Life is a leaf of paper white
Whereon each one of us may write
His word or two, and then comes night.
"Lo! time and space enough," we cry,
"To write an epic!" so we try
Our nibs upon the edge, and die.

Greatly begin! though thou have time
But for a line, be that sublime;
Not failure, but low aim, is crime.

—J. R. Lovell.

As with doubtful hands we push away the shades and take our first steps in the opening year, the thought cannot fail to come to us all of how little we know what is before us. Living, but living an uncertain life, let the season utter its warnings. One thing is certain, that if you desire improvement in anything, it will never come to you accidentally. It must begin in a distinct, resolved purpose to make a change for the better. I call on you to give this day to a serious review of your life, of what you have been living for, and of what you purpose henceforth to live for. Give one day to this, and let it be the first day of the year; at least begin the year aright. Here you stand at the parting of the ways; some road you are to take; and as you stand here, consider and know how it is that you intend to live. Carry no bad habits, no corrupting associations, no enemies and strifes, into this new year. Leave these behind, and let the dead Past bury its dead; leave them behind, and thank God that you are able to leave them. —Ephraim Peabody.

Yesterday now is a part of forever;
Bound up in a sheaf, with God holds tight,
With glad days, and sad days, and bad days which
never
Shall visit us more with their bloom and their night.
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot retrieve them,
Cannot undo and cannot store;
God in His mercy, forgive them;
Only the new days are our own.
To-day is ours, and to-day alone.

—Susan Coolidge.

If you wish to know whether you are a Christian, inquire of yourself whether, in and for the love of God, you seek to make happy those about you by smiles and pleasant sayings. . . . Are you a comfortable person to live with? Are you pleasant to have about? —Gail Hamilton.

"The Everlasting Arms." I think of that whenever rest is sweet. How the whole earth and the strength of it, that is almightiness, is beneath every tired creature to give it rest; holding us, always! No thought of God is closer than that. No human tenderness of patience is greater than that which gathers in its arms a little child, and holds it, heedless of weariness. And He fills the great earth, and all upon it, with this unseen force of love, that never forgets or exhausts itself; so that everywhere we may lie down in His bosom and be comforted. Weariness and de-

spair and penitence, and pain and helplessness—these prostrate themselves; they fling themselves on the heart of the Father, and He holds them there. —Mrs. A. D. T. Whitney.

Let us all start the new journey with no close upon our heels. Let us start it with hope, courage, faith, enthusiasm, and with the solemn resolve that we will become better men, women, and children, in all conceivable ways. I commend you, myself, and all, then, to hope, as I bid you God-speed on your new journey. Do not get easily discouraged; do not make mountains out of mole-hills; and keep patient, quiet, and easy. Laugh a great deal, bid dull care begone, and have such a shining face that people shall mistake you for angels, looking quite earnestly for your friends; and make your presence a sunbeam, your voice a chant, and all about you like the æolian harp that is started into melody the most sweet, through the gaze of your benignant countenance. Hope for better times, for better circumstances, and, above all, for a better heart. Hope, though the skies lower, the thunder rattle, the lightning gleam, and although your whole experience appear to be a vast uproar, a terrible deluge, and one tremendous cloud. I commend you, myself, and all to courage. Do not be so easily discouraged because you cannot see what is before you; for it is no matter what is before any of us, as long as our spirit is right, our heart is brave, our right arm remains, and God's grace is at hand. Oh, let us not grow pale on our new journey, and let us not be so easily discouraged by imaginary dangers through the influence of our foolish surmises, and on account of the empty, vain, and wicked croakings of those whom we daily meet! But let us put our armor on, and then march on undisturbed by the rattle of shot, the booming of cannon, and the hissing of shells—undisturbed, although all the powers of the infernal regions have combined to bring about our overthrow. —Rev. C. D. Bradlee.

A quality of consecrated power is indicated by the wings with which, in the vision of the seraphim, each seraph covered his feet, or indeed his whole person. This quality of self-enclosure, or self-forgetfulness, enters into all good work, and, most of all, into the best. A great work apparently does itself. Some day the humble overawaken, and behold, the work is done, and he is famous, and he himself is astonished. He only knew that there was a good work to do, or a great work to resist, and he had no choice but to be at it. So men have conducted themselves in battle; the fortress must be taken or the ally made, and it was done without thought of glory. The loss of this quality of self-forgetfulness is a good work. The governor of a State is going on nobly with measures of public beneficence; he holds the people's confidence, until some day they perceive he is calculating the value of his policy for his own political ends. A friend comes to advise with me, and I take his admonition as precious balm, his commendations as proof of his affection, until he ruins all that he has said with one lurid flash of self-consciousness, showing that he is thinking chiefly of his own wisdom and superiority. Educate yourselves to lose one's self in his work. It is not because men make so much of their work, but because they make so little of it, that they cannot forget themselves in it. "Yonder is myself without the inconsequence of myself," said Lacordaire when his brother monk was elevated over his head. In the sick-room where souls are learning patience, as well as in active callings where they are learning diligence, is there a way opened to forget self in the calling of God? —Philips Brooks.

SHALL THE DEACONESSES BE TRAINED?

BY LUCY RIDER MEYER, M. D.

THE General Conference answered by implication, when it directed that no license shall be given till after two years of "continuous service." The "committee of nine" acting as a Board of Deaconesses in Rock River Conference—and, by the way, this committee includes such men as Drs. Fawcett, Jackson and Bristol, and such women as Mrs. J. B. Hobbs and Miss Frances E. Willard—has answered more definitely, so far as their influence goes, by declaring that it interprets the "two years of continuous service" required by the General Conference, as "two years of careful training." And it further directs just what that training shall be. Witness the following, adopted by this committee, Dec. 3:—

COURSE OF STUDY AND REGULATIONS adopted by the "Board of Deaconesses," appointed by the Rock River Conference, Oct. 1888.

First:—Two classes of Deaconesses shall be recognized:—Missionary Deaconesses and Nurse Deaconesses.

Second:—The two years of "continuous service" required by the Discipline shall be spent in careful training, whenever possible, in a Training School and Deaconess Home for the Missionary Deaconesses, and for the Nurse Deaconesses in a Training School and Deaconess Home.

Third:—For both classes the first year's training shall be mainly theoretical, and the second year's practical.

Fourth:—a. The subjects to be studied by the Missionary Deaconesses during the first year shall be as follows:—

1. The English Bible, book by book.
2. The Discipline.
3. Catechism No. 3.
4. Theological Compend.—Binney.
5. Smaller History of the Bible.—Smith.
6. Life of Christ.—Stalker.
7. Bible Geography.—Hurlbut.
8. Church History.—Hurst.
9. Compendium of Methodism.—Porter.

b. The subjects to be studied by the Nurse Deaconesses during the first year shall be as follows:—

1. The English Bible, book by book.
2. The Discipline.
3. Catechism No. 3.
4. Physiology.—Hutchinson.
5. Clara Weeks' Nursing Manual.
6. New Haven Nursing Manual.

And the theoretical instruction prescribed by the Faculty of the Chicago Training School shall be given together with such practical work in the hospital wards, under the superintending nurse, as does not seriously conflict with the course of study.

Recommended to be read:—

1. The Philosophy of the Plan of Salvation.—Walker.
2. How to Study the Bible.—D. L. Moody.
3. Life of Paul.—Combe and Hovson.
4. Ages before Moses.—J. Munroe Gibson.
5. "The Mosaic Age."
6. Butler's Analogy.

Fifth:—With the practical work of the second year, there shall be pursued by both classes the following course of reading:—

1. Life of Christ.—Geikie.
2. Life of John Wesley.—Watson.
3. Life of Sister Dora.
4. Woman and Temperance.—Frances E. Willard.
5. The Christian's Secret of a Happy Life.—Hannah Whitall Smith.
6. Life of Elizabeth Fry.
7. Outline of the World's History.—Seintson.
8. School History of the United States.—Ridpath.
9. Quis Compendium on Osteistics.—Lands.
10. How we Live; or, the Human Body and How to Take Care of It.

Sixth:—No license shall be issued till a satisfactory written examination has been passed in all the subjects of study, and also in the rudiments of English.

Seventh:—Whereas, the Chicago Training School for Home and Foreign Missions is already in successful operation, and the curriculum is very similar to that required by Deaconesses, by action of this Board:—

Resolved, 1. That we respectfully request the faculty of that institution to incorporate into their course of study those subjects, indicated for the Deaconesses, which are not already embraced in the Training School course. 2. That we most earnestly urge that all applicants for Deaconess' license take the first year's training at the Chicago Training School for Missionaries and Nurses whenever possible. 3. That the committee to select its influence, so far as practicable, to secure financial aid for approved candidates who are unable otherwise to take the course at the Training School.

Every well-wisher of woman's work—and the times have come when that means every well-wisher of the cause of Christ on earth—must rejoice that the coming "Deaconess" is to be thoroughly trained for her work. This fact strengthens our faith and broadens our hope for the greatest success of the movement. We will do our part as to equipment, and God will not withhold His—the vitalizing and energizing baptism of the Holy Ghost.

And in the meantime spread the word that laborers are wanted in this department of work. A score of first-class women may apply at once to join the nearly-a-score already working and studying in the Chicago Deaconess' Home. (Address Lucy Rider Meyer, 114 Dearborn Ave., Chicago.)

And spread the word, also, that large-hearted and wise-headed friends of this movement stand ready to help any earnest woman who wants to give her life to the work, and who needs preparation for it, either in nursing or more direct missionary lines.

And spread the word, also, that in the rapid and most wonderfully providential development of this movement, there is no grander field than this now open to Christian womanhood in America. The work of the Deaconess will be such a manifestation of Christianity in earnest, as is needed just now by both church and world. God speed and guide the movement!

TWO ANGELS.

Angel of the parting year,
Wing back to heaven thy flight,
Sad the burden thou must bear,
From the darkness into light;
Burden of my wasted days,
Fragments of my broken vows,
Budding promises that grew
Never into fruit or flowers;

Happiness I might have won,
Worthy deeds I might have wrought,
Wrong I made, but never sought;
All my proud and lofty aims,
Whither now to vain regret—
Foolish, as I never knew,
To no noble purpose set.

Take them all, my griefs, my joys,
Let them at the Father's feet;
He will search if yet there be
"Mid the chaff some grain of wheat."
He will fan my vain resolves
To a purer flame and clear,
Bear to heaven my heart's desire
Angel of the parting year!

Angel of the coming year,
Though thy face is veiled, I see,
By the glory round thee shed,
Thou hast some good gift for me.
Is it gold, or power, or grace?
Perfect peace from toil or care?
Or some sweeter, fatter bliss
I have never hoped to share?

Nay, I know "thine" none of these;
Still I walk my narrow ways;
Still I do my lowly labors;
All the measure of my days;
This treasure thou hast brought,
Praised in every age and clime,
To the poor and lowly slave—
God's most precious gift of Time.

Time to shape my common cares
Into duties high and sweet;
Time to learn that patience smooths
All rough ways for tired feet;
Time to scatter here and there
By the wayside, love's small seed,
Knowing lowliest hands may oft
Minister to highest need.

So may each day be a cup
With life's sweetest flavors fraught;
Ere hour aching pain be
Strung on golden threads of thought;
Ere moments bright flower
Shedding perfume far and near.
Lead thy steps to make it so,
Angel of the coming year!

—SUSAN MARIE SPALDING, in *Congregationalist*.

ABOUT WOMEN.

—Mrs. Annie Besant and Mrs. Ashton Dilke have both been elected to the London School Board.

—Miss Maria Davis, a telegraph operator at Jacksonville, Fla., stayed at her post all through the yellow-fever epidemic, and is receiving merited praise for her fidelity to duty.

—Philadelphia has a large training-school for colored teachers, and its head is Miss Fanny J. Coffin, one of the most notable colored women in the country. She is a graduate of the Rhode Island State Normal School and Oberlin College, and has taught since 1865.

—The Mother House of Deaconesses and training-school for nurses, founded as a memorial to the late Mary J. Drexel, was dedicated recently at Philadelphia. The building provides a hospital for children and a home for 120 aged people.

—Miss Abby W. May left \$5,000 to the Home for Aged Colored Women, \$3,000 to the Gwynne Temporary Home, and \$1,000 to the New England Hospital for Women and Children.

—Miss F. E. Hall, of Buffalo, has invented a Keramic Kiln, which can be heated by either gas or charcoal, and its comparative inexpensiveness makes it the subject of much interest among China decorators. It is portable and novel in construction, with three pots instead of one, as in ordinary kilns. Miss Hall has also invented a testing tube to determine the precise movement when the firing is perfect, so that there need be no more work ruined by improper firing.

—Mrs. Harrison is an enthusiastic china painter. Her latest achievement is a set of salad and fruit plates. Each plate in the salad set is decorated with some one of the different ingredients of a salad—a sprig of celery, a sliced lemon, a bit of lettuce, a red tomato cut in halves, etc.

—A woman proof-reader on a morning paper at Charleston, S. C., walks home alone about 3 o'clock every morning. She carries a loaded revolver and a lantern. She is unmarried and comes from a family known for both brains and pluck. The police keep a lookout to speak as she passes their beats.

—The facilities offered for physical training in the new Woman's College at Baltimore, are said to be superior to those found in any woman's college in the world. The gymnasium is a three-story structure, covering 4,000 square feet. It has a large swimming pool, bowling alley, walking track, bath rooms, and considerable apparatus designed especially for women.

—For private detective work in England a great number of women are employed. One London firm has a very clever woman in its employ, whose remuneration has reached \$2,000 a year, and another has paid as much as \$400 for a month's service of an exceptionally gifted woman. Besides the remuneration

of their employers, they receive handsome gratuities for successful services.

—A new and a very successful avenue for the employment of women has been rapidly developing for a few years past, in taking charge of tenement houses for owners, collecting rents, securing tenants, looking after repairs, and attending to the usual work of house agents. Several women have developed for this work a peculiar aptitude, while the out-door exercise involved has proved signally beneficial to those of weak constitutions. One lady has a hundred and fifty tenements in her charge, and the owners are much pleased with the thoroughness and accuracy of her work.

EXACTLY.

Mother—"Our boy is out late nights."
Father—"Well, we must tax the saloons \$50."
M.—"Husband, I believe John drinks."
F.—"We must put up that tax to \$100."
M.—"Oh, my God! my boy came home drunk."
F.—"Well, well! we must make it \$300."
M.—"Just think, William, our boy is in jail!"
F.—"I'll fix those saloons. Tax 'em \$400."
M.—"Our once noble boy is a wreck."
F.—"Now I will stop 'em; make it \$600."
M.—"We carry our poor boy to a drunkard's grave to-day."
F.—"Well, I declare! we must regulate this traffic; we ought to have made that tax \$1,000." —Exchange.

FLOWERS THAT DO NOT WITHER.

BY BELL V. CHISHOLM.

"TO-DAY'S" mail brought me a photograph of the floral decorations that were heaped so profusely upon my sister's coffin, said my neighbor over the way, a week after she had returned from her sister's funeral. "For beauty and richness they could not have been surpassed, but I wish you as a friend to remember that I want no such display at my burial. I would much prefer to have some of the flowers strewn along my pathway while I am alive."

"Perhaps your sister's life-journey ended among the fragrance of roses," I suggested, for the bitterness of my friend's words pained me deeply.

"It was among roses whose perfume could not be enjoyed for the pricking of their thorns, then," she answered with a shiver. "Poor Mary's life was none of the brightest, I do assure you. She lived in a grand mansion and had everything that heart could wish—except love and appreciation. There is such a thing as splendid misery, and that poor woman understood its meaning. John Cosgrove had bows and smiles in plenty for the world, but when he entered his own door, he left all his graciousness outside. Like many another man, his marriage vow relating to loving and cherishing was but poorly kept. Mary's children grew up headstrong and selfish, taking all her love and self-sacrifice as a matter of course, never realizing until they looked upon her dead face, what a friend she had been to them."

John seems to mourn her loss sincerely now, but all the flowers he can heap upon her coffin, and all the eulogies he can cause to be inscribed upon her costly monument, will not bring peace to his troubled mind, or in any way atone for the wounds inflicted upon the warm, loving heart, now so still and cold under the snow.

"Mary is at rest now. I trust she is at home with her Saviour, but if half the trouble that was taken to make her funeral a success had been expended in making her pathway through life more pleasant, the bitterness of parting would have been less poignant; and it may be that the heart which has now ceased to throb with pain or joy, might have been kept beating on for years to come, had flowers instead of thorns lined her way."

As my friend took her departure, I said to myself, "Ah, poor Mary Cosgrove is not the only wife who has gone down to the grave with the longings of her heart unsatisfied; nor is hers the first coffin that has been covered with flowers in the vain hope of easing an accusing conscience. Alas! that many of the sweet songs which burst from gilded caskets should come from birds imprisoned behind their shining bars; and many wives, regardless of the fair words spoken at the altar, are pining away—dying slowly, but surely, for lack of affection."

Do not let us keep our sweet spices sealed up for the burial of our dear ones; rather let us, Mary-like, anoint them forehead with our kind words and loving deeds. Better a funeral without a flower, a grave without a monument, than a life stripped of all the sweet, tender ministries of love! To the living let us give our smiles and tears; then, when loved ones are called to go on a little way ahead of us into the heavenly country, we can whisper farewell among the shadows, knowing that we shall meet again in the morning.

Our Girls.

WHAT CHRISTIE DID.

CHRISTIE EVANS stood in the hall-door looking down the street rather disconsolately. Grace Dennis was just driving round the corner; she had stopped to see if Christie would not go with her over to Wire Village and try to pick up a class for the mission Sunday-school.

"I wish I could," said Christie, wistfully, "but I can't possibly. We've a house full of boarders, you know, and I'm the only girl we keep."

"I wish I could have gone," thought Christie, as she watched Grace out of sight. "I should just love to have a class. I would try my very best to help them; it must be beautiful to feel that you are helping any one to be better. I wish I wasn't so tied up here at home."

And then all at once Christie turned herself squarely about and went out into the kitchen. "I'm ashamed of you, Christie Evans, to be fretting because you can't do just what you want to. If you were needed over there at Wire Village I rather guess the way would be made plain for you to go. Instead of that it is as clear as clear can be that you are needed right here in this identical kitchen to wash these dishes, and then there are all those rooms that need sweeping. Now if I was in your place I wouldn't spend any more time lamenting because I couldn't be where I wasn't needed, but I'd do the work that was given me just the very best that I knew how."

Whereupon Christie donned her apron and set about doing the dishes.

"So she did," answered Christie, cheerfully; "but you see I'm so indispensable to the welfare of this household that I can't get away very often. If I could have my choice of course I'd choose a higher 'sphere' of action, as Miss Kent tells about, but I didn't, so I must make the best of it. I'll try to do my out-and-out best where I am, and maybe I'll rise some time."

Miss Tompkins went back up stairs without the dust pan she had come for.

"I wonder," she said to herself, "if I've got any 'sphere' at all. I don't believe I've ever done my out-and-out best whether I have or not. I wish I had, though. I wonder if it is too late to begin now? I declare I'll see what I can do to-day. I'll go down and spend the day with brother Joseph. I can find chances enough to make myself useful there, with I don't find my sphere. I don't believe, with those five romping boys, that Martha ever sees the bottom of her mending-basket; but I'll look for it to-day. I'm afraid she don't care much about my coming. I guess I'm apt to be sort of cranky and fault-finding; but I'll do my out-and-out best this time, as Christie says."

Christie had had a tableful of dishes, but she was quick and soon had them out of the way.

"Now for the sweeping," she said, and up stairs she went. The first room she took was Will Adams'. "I wonder what all that fellow's?" she thought as she worked. "He doesn't look as he did when he first came here; he's losing that good, innocent look he had. I wish that I knew how to help him. There, this looks better, but I believe I'll just run down and pick a few pinks to put on his stand. Perhaps he won't care anything about it, but seems to me it will look sort of cheery, and show that some one thought of him."

So down Christie went for the flowers, and then on to the next room, singing as cheerfully as though this was the way she preferred to spend the morning.

Mrs. Ashton, in her own room at the end of the hall, stood deliberating. There on the table lay her book open at a very interesting place. She would very much prefer to sit down comfortably and finish it, but she had promised to go to see a poor family in Willow Lane; they were very poor, and two of the children were sick.

"But I don't feel one bit like going; why won't it do just as well if I wait until afternoon?" she thought, picking up her book and looking at it. "Just then, through the open door, came the words of Christie's song:—

"Work, for the night is coming.
When man's work is done."

Mrs. Ashton dropped her book. "I declare," she said, with a little laugh, "that actually seemed like a warning. Evidently my conscience is not quite clear. I'll go now, as I knew all the time I ought."

"But she thought of something to do; I don't much care what," said Will Adams, as he finished his day's work. "I'm tired and blue, and I don't know what all. I'll go to the theatre with Parks; he isn't a fellow mother would like to have me with, I know, and she's got her teeth chattering so that he bit his tongue; but a fellow must do something besides grind all the time, and Parks makes things lively. I can't do just as I would if I were home all the time, anyway. Mother ought not to expect it."

But somehow Will's supper did not taste good to him that night. It was nice, but something seemed to be the matter with it, and he hurried away from the table much quicker than usual, and ran up stairs to change his collar. He smelt the pinks the minute he opened the door, and do you know, when he saw them he just sat down on the bed and cried! He was homesick, and they were his mother's favorite flowers; she always had them in her garden, and when he so unexpectedly found them there on his stand, it came over him like a flash how far away from her he was.

"O mother, mother," he sobbed, "I wish I had never left you! I won't go with Parks to-night. I'll keep as near to you in heart as I can. I wish I hadn't grown away from you, so, but I'll get back again if I can. O mother, if I could only see you! It almost seems as if I had, to see the dear old pinks."

"Sarah has been here all day," said Miss Tompkins' brother's wife to him that night. "And you don't know how much she has helped me; she was so good, too; that helped most of all."

"I got twelve to promise to come Sunday," said Grace, stopping at the gate again after tea.

"I'm ever so glad," answered Christie, just as brightly as though her heart didn't ache. "Well, it doesn't matter if I haven't anything to tell of, if I've only done my duty. She thought, as Grace went out, "I've washed my face, swept and dusted, that's all; but I did it the best I could."

But it wasn't all, you know; perhaps it never is, if we are sure to do heartily, as unto the Lord, whatever is plainly given to us to do. —KATE SUMNER GATES, in *Our Youth*.

HEALTH NOTES.

Ingrowing Toenail.
Dr. Patin says: "After a rather prolonged foot-bath, and a gentle but thorough cleansing and drying of the nail as possible, I introduce, by the aid of a brush, into the interstices between the nail and the fungoid tissue, a solution of gutta percha in chloroform (gutta percha, 10 parts; chloroform, 80 parts). I have this application repeated several times the first day, and less frequently the following days."

Another Use for Glycerine.
Dr. Soper, in *The Lancet*, recommends the use of a mixture of equal parts of glycerine and castor oil, slightly flavored with oil of almonds or lemon, as an agreeable substitute for castor oil. He states that of this mixture a teaspoonful is an effective dose, and in cases of chronic constipation, hemorrhoids and anemia, it has proved most useful. Half-teaspoonful doses have also been found useful in the early stages of bronchitis, in which it seems to promote excretion from the bronchial tubes, and is certainly expectorant.

By first pouring the glycerine into a mortar, and adding the castor oil very gradually, triturating thoroughly, a perfectly homogeneous jelly-like emulsion is the result.

Sleeping on One Side.
A popular belief exists to the effect that the liver, being a heavy organ, tends to press upon the other abdominal viscera when a person lies on the left side. At any rate, more persons probably sleep on the right side than on the left, as experience and Nostrum's statistics show. The author in question believes also that the posture in sleep influences the extension of a bronchitis. He found, for example, that in 235 cases referred to, all of whom had this disorder, in 97 it was left-sided, in 72 right-sided, and in 66 on both sides. He thinks that the preponderance of the bronchitis on the left side was due to the fact that there was a greater expansion of this side during sleep, and consequently, a greater ingress of cold air or of the morbid particles causing the disease. —Selected.


A Cleanful Complexion.
A clean, fair skin and a good color are within the reach of a great many who think they can never hope to have a beautiful complexion. But the price to be paid, not in money, is often a very large one, and involves an entire change of diet and ways of living.

The sewage escapes of the body are the skin, the lungs, the kidneys, the bowels. If the air one breathes is foul, it cannot properly purify the blood, and the skin, which is nourished by impure blood cannot be beautiful. If the diet is constipating, there will be another source of ugliness to the complexion. The skin and lungs will try to get rid of effluvia retained in the body and the breath will be fetid.

As a lady lecturer on hygiene once said, in recommending an oat meal and fruit diet: "It is impolite to have a bad breath." If by a hearty meat diet the kidneys are overworked, unable to perform their office, the skin, by its unhealthful color, will show its sympathy with them.

Friction and cleanliness are important factors in producing a clear complexion. The bath is inseparable from beauty. Exercise is an important factor in producing a clear complexion. If the exercise taken must be within doors, let the windows be thrown wide open, and all of out-doors that is possible be brought within the walls. Even then one cannot realize the full benefit of out-door exercise.

Cosmetics such as are above recommended will do more than improve the complexion. They will make the person using them well and strong and happy in exterior health. To sum up, these cosmetics are:—



CALENDAR, 1889

JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER	OCTOBER	NOVEMBER	DECEMBER
1 18 23 27	1 18 23 27	1 18 23 27	1 18 23 27	1 18 23 27	1 18 23 27	1 18 23 27	1 18 23 27	1 18 23 27	1 18 23 27	1 18 23 27	1 18 23 27
2 19 24 28	2 19 24 28	2 19 24 28	2 19 24 28	2 19 24 28	2 19 24 28	2 19 24 28	2 19 24 28	2 19 24 28	2 19 24 28	2 19 24 28	2 19 24 28
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Wesleyan Building.

Review of the Week.

Tuesday, December 25.

—Mr. Gladstone enthusiastically welcomed at Naples.
—The British Parliament prorogued Monday.
—A majority of the Chicago merchants decidedly opposed to the Interstate Commerce law.
—The Austrian bark "Eles" and the American bark "Florence" wrecked at Fort-une Island.
—Half a ton of powder exploded at Mount Pleasant, Ohio, wounding many persons, killing one man, and doing great damage.
—The Pope's address to the Sacred College contained a plea for the restoration of the papal supremacy.
—Up to this date 89 civic organizations have expressed a purpose to participate in the inaugural parade at Washington.

Wednesday, December 26.

—British to build permanent forts at Suakin before withdrawing.
—King Milan accepts important amendments to his new constitution.
—Cincinnati had a \$300,000 fire; several factories, dwelling houses and other property being destroyed.
—Sebastian Hobbs, an important witness against the White Caps, called to his door and shot near Huntington, Ind.
—The steamboat "John H. Hanna," laden with cotton, burned near Plaquemine, La. Of 100 persons on board, only fourteen escaped without injury.
—Marblehead again laid waste by a disastrous conflagration. It broke out about ten o'clock in P.M. furniture store, and spread over several acres. The loss will reach over \$500,000.

Thursday, December 27.

—Germans attack the Zanzibari at Bagamoyo.
—The British steamer "Storm Queen" lost the Bay of Biscay.
—A grand slump in the wheat market that carried prices down nearly six cents.
—Western States visited by a heavy storm of snow and sleet, doing great damage.
—The Emperor of China has conferred marks of distinction on Prince Bismarck and Herr Krupp.
—Two robbers overpowered the express messengers on a train near Colfax, Cal., and rob the express safe.
—The citizens of Marblehead hold a meeting and discuss plans for rebuilding.
—Panama Canal stock falls twenty francs; 2,000 men have been discharged from work on the canal during the last two months.

Friday, December 28.

—Oliver Wilson in his will leaves a fund of \$25,000 for needy musicians.
—Mr. Gladstone recommends international arbitration in the Pope's case.
—The funeral of Mrs. T. T. Pittman ("Margery Deane") held at Newport.
—The great seal of the Confederate States given to the State of South Carolina.
—Charles T. Parsons, of Northampton, Mass., fined \$500 for false imprisonment of a young Pole.
—An effort to be made in the next Congress for the repeal of the anti-pooling clause of the interstate law.
—The City of Mexico placing large loans to enable it to reconstruct its sewers and get an ample water supply.
—The Persian minister says his country wants to have closer business relations with the United States.
—The cruiser "Vesuvius," on her trial trip, makes twenty miles an hour, a mile more than contract speed.
—An unjust fine of \$4,000 recently exacted by Spanish officials of Porto Rico from the American brigantine "Josefa."
—At a meeting in Paris of bondholders of the Panama Canal, it was agreed to forego interest until the work is completed.
—At Tripp, Dak., a riot occurs between Americans and Russian Mennonites over the ownership of a goose. Six men hurt.
—Important papers read and discussed by well-known educators at the opening sessions of the annual meeting of the American Economic Association.
—Opening session of the annual meeting of the American Society of Naturalists at the physical laboratory of the Johns Hopkins University, Baltimore.
—The secretary of the English East Africa Company denies a story of an agreement to permit slave trading in Africa between the Arabs, the Sultan of Zanzibar and the company.
—The people of Newton celebrate the 200th anniversary of the incorporation of the town. Addresses made by Mayor Kimball, ex-Mayor Hyde, Governor Ames, Collector Saltonstall and others.
—Preparations begun to rebuild the burned district of Marblehead.
—Over 5,000 miles of railroad track built in the United States in 1888.
—The words broken in the recent fight at Suakin were of German manufacture.

THE CHURCHES.

(Continued from Page 5.)

been the subjects of many prayers. Close by them knelt the wife and daughter, who were overjoyed because their prayers had been answered.
E. T. ADAMS.

EAST MAINE CONFERENCE.

Unity and Troy.—Rev. W. Lermond, pastor of this charge, is holding steadily to the work, and while there is no special interest, he rejoices in being able to see signs of advancement.
DICKSON.

BANGOR DISTRICT.

—The third quarterly service was conducted by the presiding elder of the Rockland District. A lively spiritual interest was manifested. Forty-four testimonies were given at the love-feast, and more than one hundred partook of the Lord's Supper. Children and parents were rejoicing in a Saviour that can save to the uttermost. Brother Wentworth's third year is by far his best year with this people.
Searsport.—Brother LaMarsh is much enjoyed by this people. The congregations are good, and the interest in the things of Christ is increasing. Five or six have come out upon the Lord's side, and preacher and people are looking for a great work during the coming winter.
FRAHW.

VERMONT CONFERENCE.

St. Johnsbury District.
A profitable series of meetings has been held at East Lyndon. Bro. T. Trevillian, the pastor, was assisted in them by Bro. S. S. Brigham, pastor at Highgate. Three young ladies were received into full membership, Sunday, Dec. 23.
The sixth New England Conference of Christian Workers was held at St. Johnsbury, beginning Dec. 13, and continuing four days. Hon. Franklin Fairbanks was elected president of the convention. The sessions were largely attended, and were very helpful to Christians. The workers occupied most of the pulpits of the place on Sunday, the last day of the meeting, doing earnest and fruitful service. Among the prominent workers present were Geo. E. Davis, of Burlington, S. M. Sayford, of Newton, Mass., H. M. Moore, of Boston, F. O. Winslow, of Newbury, Russell Sturgis, of Manchester, Geo. H. Shaw, of Middleboro, E. A. Lawrence, of Portland, Me., Allen Folger, of Concord, N. H., and C. J. Jackson, of the same State.
Mrs. Adams, daughter of Rev. A. L. Cooper, and wife of Rev. C. L. Adams, of Holy, Mich., is visiting her parents at Island Pond, accompanied by a native of Michigan of very tender age. The boy is in a sturdy ministerial line, and enjoys a fair prospect of entering the itinerant ranks about 1915 A. D.
The Oxford League at St. Johnsbury

held the quarterly "special meeting," Monday evening, Dec. 24. About seventy-five young people were present. The last exercise on the programme was the presentation of an easy-chair and dictionary-stand to the pastor by the leader of the League.

Christmas was observed on this district with the usual vigor. The largest number of fruit-bearing trees in any single church is reported from Hardwick, where there were four. Pastors and their families were everywhere made glad. Holland and Morgan surprised the pastor with a fur coat, goods and cash to the value of about \$25, and other presents. Valuable gifts were received by the preacher's family at Island Pond, also at St. Johnsbury Centre, and at other places.

F.
Montpelier District.
Wesleyan Methodists celebrated Christmas by giving the Sunday-school a dinner.

Our church at Montpelier experiences a great loss in the death of Sister Irene Pierce, who was a member before the original organization of that church sixty years ago last September. Sister Pierce was a veritable mother in Israel, and had befriended many a deserving Seminary student. Three of the original members of this church have died during the pastorate of Bro. Sherburne, and hardly that number now remain.

The appreciative Methodists of Plainfield gave their pastor and wife valuable Christmas presents in the shape of a raccoon overcoat, muff, etc. Bro. and Sister Farnsworth are now looking to see a large spiritual harvest.

Pastor Hamblin is expecting valuable results from contemplated meetings during the week of prayer at Williams-town.

Bro. H. A. Spencer was announced to preach to his former parishioners at Trinity Church, Montpelier, Dec. 30.

Over two hundred students are in attendance at the Seminary this winter. This is unprecedented in the history of the school, and shows the rapid strides which it is making. Its accommodations are already overcrowded.

Bro. H. A. Bushnell, of Groton, has been on the sick list, but is now happily better. During one Sunday of his illness the pulpit was supplied by Rev. D. Kilburn, a supernumerary member of the Vermont Conference. Groton charge supplies a goodly number of students to the Seminary.

W. W. Almsworth, the present secretary of the Iowa State Railroad Commission, is visiting his aged father in Calais. Mr. Almsworth graduated in the class of '77 at the Seminary, and is one of the large number of young men sent out by that institution to occupy prominent and responsible positions in the business world.

Rev. W. E. Douglass, of Stowe, is one of the most popular men on the district. His Christmas presents, including a fur coat from the non-church members of his parish, aggregates \$80. Everything on the charge is up in good order, the Sunday evening meetings are attended by sixty or more, and all departments of church work are prospering. His three years of work have been so successful that his people earnestly desire his return for the fourth year.
RETLAW.

Springfield District.

North Hartland recently enjoyed a lecture from Rev. R. Morgan on "Habits Amusing and Otherwise," and Hartland a lecture from Rev. D. C. Babcock, D. D., on the "Formation of Character." These charges are prospering under the efficient ministry of Rev. C. M. Carpenter. The pastor received as a Christmas present from his young people a beautiful desk for his study. There are a goodly number of conversions on the charge.

St. Albans District.

The St. Albans District Preachers' Meeting convened at the church in West Berkshire, as called upon the programme, and had the largest attendance, and the most interest manifested that have been witnessed for several sessions. There may have been a cause; certainly the indications show a degree of life and activity on that charge which must be gratifying to the pastor, if not salutary in its benefits to the church, as he gives the information that the membership has been increased by the accession of twenty-two new members, who will be strong help. In addition to this work of grace, other evidences of interest in the welfare of the church were manifested in the appearance of a new pulpit set and a superbly artistic and beautiful marble baptismal font, appropriately inscribed with the donor's name. The pulpit set was the gift of Gen. George Babcock, the private secretary of Gen. Grant, recently deceased, and the baptismal font bears the name of Rev. M. N. Babcock, of Saratoga, N. Y. The parents of these two generous-hearted men were formerly members of this church, and these elegant benefactions are monuments of revered paternal fellowship and childhood associations.

With these tokens of spiritual and material prosperity, it is easy to account for the large attendance upon this meeting. Sermons were preached by S. S. Brigham, W. D. Matoon, C. A. Smith, W. E. Allen, and F. D. Goodrich. On Tuesday morning W. B. Howard conducted a profitable prayer-meeting before the literary work of the programme was taken up. The following named brethren read papers, all of which showed carefulness in preparation and ability on the part of the writers:—Rev. L. O. Sherburne and W. B. Doolin, laymen, read papers on "Tact in the Management of Class-meetings." "Is any Revision Necessary in Our Methods of Revival Work?" was discussed in an able paper from a layman's standpoint, by E. R. Towle. Both of these laymen received the thanks of the Association for the presentation of their papers. G. E. Smith and W. C. Robinson gave interesting reviews of the book, "Natural Law in the Spiritual World," which were listened to with the closest attention. "Equities in the Disposition of the Canaanites under Joshua," was considered in an able paper presented by W. D. Matoon. An explanation of the "Parable of the Pounds" was rendered in a carefully-written paper by J. T. Baxendale. In a very positive way it was shown in the essay read by C. S. Hulbert that the "Young People's Societies" authorized by our Church are not beneficial. The paper was criticised, and the subject discussed quite freely. S. B. Currier read a substitute paper on "Tobacco." G. L.

Story was, on vote, requested to continue investigation, and present a paper at the next meeting on the topic assigned: "What Recognition Should the Church Receive from the Secular Press?"

A committee was appointed to consider the desirability of holding a monthly preachers' meeting at some central point upon the district. The committee reported favorably, and the chairman was instructed to call an informal meeting at the vestry of the M. E. church in St. Albans, the first Monday in January, 1889, to decide the question.

The district was sub-divided as follows, for the purpose of holding missionary conventions, with the pastor of the first named charge in each sub-district as the chairman, and with the recommendation that the meetings be held in the month of January if practicable:—Sub-district 1. Keenburgh Falls, West Keenburgh, Richmond, Montgomery, 2. West Berkshire, Franklin, Highgate, Sheldon, 3. Swanton, Albany, Isle La Motte, North Hero, 4. St. Albans, St. Albans Bay, Georgia, Fairfax, Fletcher, 5. Colchester, Essex, Milton, Grand Isle, 6. Bakersfield, Cambridge, Underhill, 7. Wolcott, Johnson, Morrisville, East Elmore, Eden.

The presiding elder, the preacher at St. Albans and at St. Albans Bay, and the secretary, were elected a committee to arrange the time and place of holding the next meeting. W. H. Hyde, a former pastor of this charge, now residing in Bellevue, Florida, had been passing through severe affliction in the serious and protracted illness of his wife and son, a resolution of condolence was offered by W. D. Matoon which was adopted. A resolution of thanks to the people for their royal hospitality, was also extended.

BRITISH RULE, OR IRISH ROME RULE?

BY REV. W. FERGUSON.

This is the dilemma that presents itself to English Unionists and Irish Protestants. Both these prefer the former alternative, while all the rest of the world seems to favor the latter. At the last General Conference, Wesley Guard, the delegate from the Irish Wesleyan Conference, stated his conviction that American sympathy with Irish Home Rule would cease to exist if the facts were fully understood. I write to present a few of these facts.

1. Home Rule in Ireland is impossible. It must be either British Rule or Rome Rule—or perhaps partly both.
2. The people are divided into two distinct hostile races—the Saxon and the Celtic. The one race numbering nearly a million and a half, is Protestant, and mostly in the north, where with a poorer soil and colder climate than in the south the people are industrious, sober, prosperous, contented, and intensely loyal to the Union and the British Government. Here are happy homes, small, well-cultivated farms, thriving communities full of life, push and energy, growing cities and towns where commerce and manufactures flourish. These are the results of Saxon Protestantism and British rule.

The Celtic race, numbering about three millions, is Roman Catholic, and predominates in the south and west. Here with a richer soil and more genial climate, we find business men, farmers neglected, cities and towns retrograding, people shiftless, their drink bill \$16,000,000 yearly. Look here for the Irish hooligan, pauperism, disorder, riot and lawlessness, midnight raids, assassinations, boycotting, burning churches, and chronic rebellion. This is the result of seven centuries of Rome Rule. The prosperous Protestant cities—Belfast, Portadown, and Newry—will never wear the yoke of Jesuitical priestly control from which our own Boston has possibly obtained a temporary respite—nothing more. They will never yield to be degraded to the status of Dublin, Cork or Limerick.

3. Parnell, the so-called patriot, has the solid support of the British priest-hood. This fact alone renders his patriotism at least dubious. Every nationalist organization is controlled by the priest, who is generally its chairman. No Protestant minister is identified with the movement. Of Methodist ministers 98 per cent., Unitarians 85 per cent., Presbyterians and Episcopal clergymen all, are Unionists. The non-conformist ministers as a body have lately presented a petition to the government against Home Rule. The Parnellites have bitterly opposed the Ashbourne Act, which enables the tenants to become proprietors and owners of the farms they occupy. No wonder: for if this last trick of the Salisbury government be a final solution of the land question, the professional Parnellite agitator may as well go out of the business.

4. Gladstone is regarded by many as the ideal statesman, the "grand old man," while the Tory stands for all that is mean, tyrannical and perfidious. Yet America has no charge of unfringedness or perfidy against Derby, Beaconsfield, or even Salisbury. The English Liberal leaders, Palmerston, Russell and Gladstone, knowingly permitted privateers built in English dockyards to go out to destroy American shipping during our civil war. All this the "grand old man," Gladstone, might have stopped by lifting a finger, but he did not. They say Gladstone, Jeff Davis' eulogist, the friend of the Southern Confederacy, has repented of his folly. Perhaps so, but then he has not amended his ways. He who gave aid and comfort to the Southern Confederacy then, would break up the British Empire now. He would insulate England, get rid of Ireland somehow, let India take care of itself, and give the colonies the cold shoulder. He left Afghanistan a prey to Russian aggression, left Gordon to die in Khartoum. Then he sent a brave brave soldiers to be defeated in the Sudan. He reduced England to the grade practically of a third-class power. The friend of liberty, he opposed the abolition of slavery in Jamaica, and also in America. He winked at the damage done to our shipping by privateers, then favored the settlement of the Alabama claims by arbitration. He first favored Garibaldi, then deserted him to please Napoleon III. He denounced Moslem outrages in Bulgaria, but ignored the sufferings

of Jews in Russia. He gave liberty to the Baers, but crushed Egypt to please English bondholders. He sent Cavendish with a message of peace to Ireland, and then punished her for a murder she was not guilty of. Is it by such vacillating statesmanship that peace, order and good government are to be given to unhappy Ireland?

5. Irish Romanism is opposed to the cosmopolitan tendencies of the present age. Modern civilization and commerce, science and the Christian religion, tend to unite all mankind into one common brotherhood. But Irish Romanism is exclusive. It is a separate nation within the nation in New York or Boston, as well as in Cork. The enemy of the American public school, it seeks to make the national school of Ireland a Popish propaganda. It closes Boston Common and Franklin Park by city ordinances against the preaching of the Gospel. It has attempted by mob violence to prevent Wesleyan preachers from preaching in public in Ireland. In Boston and New York we have Romanism in embryo; in Ireland it has reached maturity. Here it preads for liberty; there it will give no quarter. Here the foe of religious liberty, there it is an absolute despotism.

6. I have often wondered at the favor shown to Irish Romanism in this country. Many of our New England people are of Irish Protestant ancestry. During the war of Independence the Protestants of the north of Ireland were our fast friends. Consequently the Celtic Romanists became our deadly enemies. British misrule in the American colonies and in Ireland must be confessed. But the English nation is being steadily revolutionized. The trend of the Anglo-Saxon race is toward the ideal of perfect civil government.

This ideal is never to be reached by dismemberment, but by unification, by removing all real grievances, and fusing all the parts into one compact and homogeneous whole. If the people of Ireland were exclusively Roman Catholic, a separate government might be conceded, though no Roman Catholic people can ever be self-governed. But for the safety and security of the Protestants it is necessary that the Union remain undivided, and for the good of all parties it is essential that the seat of government be not at the Vatican nor yet in the confessional, but at Westminster.

GAMMON SCHOOL OF THEOLOGY.

The exercises connected with the laying of the corner-stone of the library building of the Gammon School of Theology, were of unusual interest and significance. Rev. E. A. Gammon, of Batavia, Ill., who having been forced to retire from the ministry in Maine on account of the loss of his voice, went West and made a fortune, cast about him for a place to put some of his wealth to philanthropic use. Finally he hit upon the education of the negroes of the South, and he gave the other third of the fund necessary to build this school.

In January, 1888, Mr. Gammon commuted his gift by legally turning over property to the amount of \$200,000 to the board of trustees of the Methodist Episcopal Church, in trust for the Gammon School of Theology. Three suitable houses for the professors have already been completed, and a fire-proof library building is planned for erection during the present year. Students have free access to the theological library of about 7,000 volumes, consisting of works in all departments of theology and related branches. It is classified and arranged by departments, in alcoves, for convenient reference. The private libraries of the professors render more than 3,000 additional volumes accessible to the students. The library of Rev. Dr. P. Kidder has just been presented to the school. It consists of about 2,000 volumes, besides a large number of valuable pamphlets.

A new fire-proof building was projected by Mr. Gammon, and it was the corner-stone of this building that was laid. Bishop Joyce, of Chattanooga, Dr. Hartzell, of Cincinnati, corresponding secretary of the Freedmen's Aid Society, Prof. W. H. Croghan, Dr. C. O. Foster, Rev. David Tasher, of Illinois, Rev. Mr. Mellan, of Clark University, Prof. Francis of Atlanta University, were present. Bishop Joyce is a fine pulpit orator, and his speech captivated his hearers. Bishop Joyce was followed by Rev. Mr. Hartzell, who made a fine speech and read a touching letter from Mr. Gammon, the founder. Professor Francis read a letter of sympathy from the poet, John G. Whittier, accompanied by an extract from his poem, "To the Preacher," which was appropriate to the occasion. Rev. W. H. Croghan, A. M., delivered the closing address.

Rev. W. P. Thirkield is the president, and to him is due much of the great measure of success attained by the school.

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